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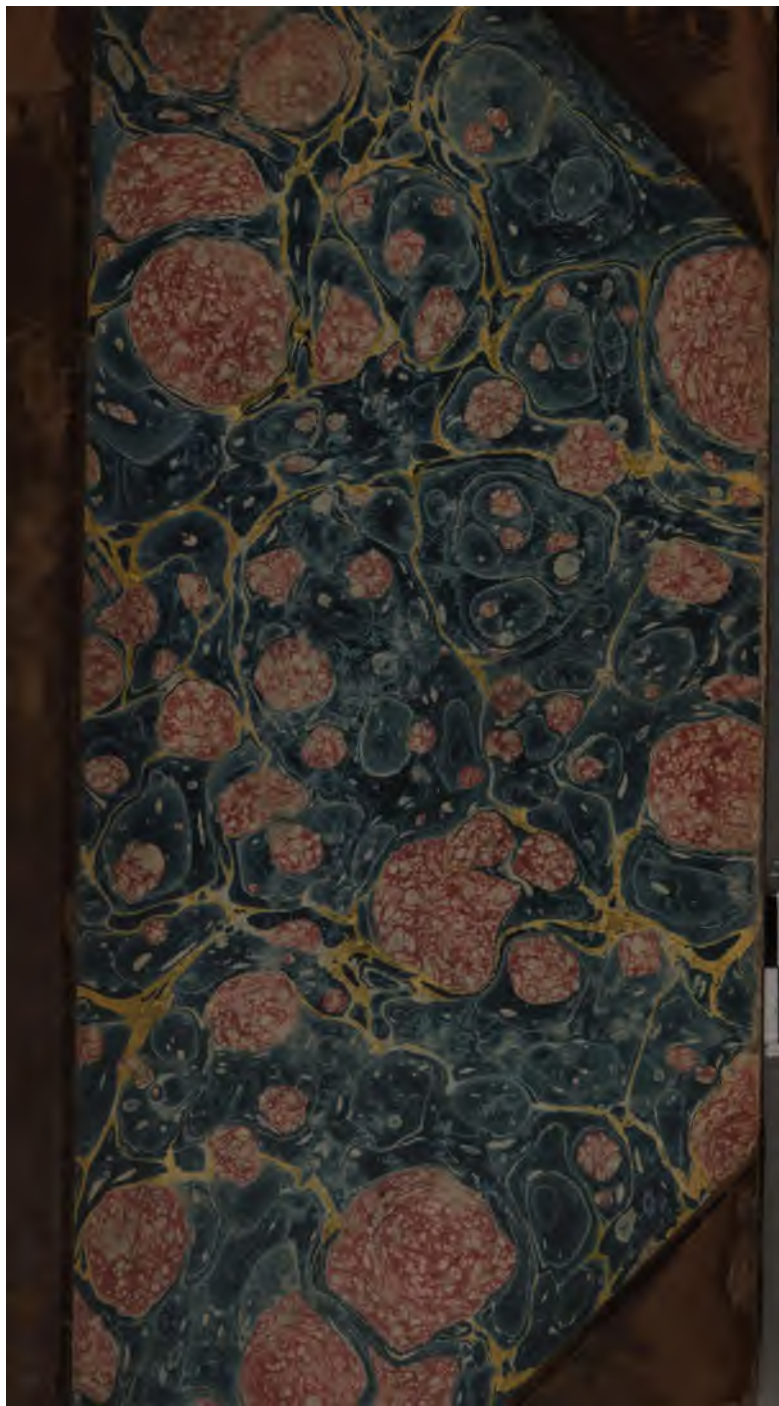
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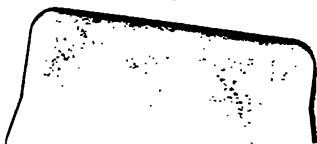




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THE  
BOOK OF COMMON PRAYER  
ILLUSTRATED;

SO AS TO SHEW  
ITS VARIOUS MODIFICATIONS; THE DATE OF  
ITS SEVERAL PARTS,  
AND THE AUTHORITY ON WHICH THEY REST:

WITH AN APPENDIX,  
CONTAINING  
THE ORDER OF THE COMMUNION, THE FOUR ACTS OF  
UNIFORMITY, THE LONG PARLIAMENT DIRECTORY,  
AND SUNDRY OTHER DOCUMENTS.

By WILLIAM KEATINGE CLAY, B.D.  
Of Jesus Coll., Camb., and Minor Canon of Ely.

AUTHOR OF  
*Explanatory Notes on the Prayer-Book Version of the Psalms.*

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LONDON:  
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLI

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13.

“ The greatest danger, that ever the Common Prayer-book had, was the indifferency and indevotion of them that used it but as a common blessing.”

JEREMY TAYLOR, vol. vii. p. 312.

“ If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.”

*Preface to the Book of Common Prayer.*

## P R E F A C E.

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1. A FEW words will suffice to detail the causes, which originated this publication. As every circumstance connected with our Liturgy is daily becoming an object of deeper interest, it seemed desirable to point out by what degrees, slow indeed, though easy of discovery, the church services we now use attained their acknowledged perfection; and also to fix, on the undoubted evidence of the different impressions themselves, the precise year to which each part, but particularly each amendment or alteration, should be assigned.

Yet, besides these motives, influential as they were, there existed another of no small weight and importance. For the present work is intended equally to indicate the *nature* of the authority, which first gave to the English Ritual its being, and from which the changes observable in it directly emanated. The great advantage, however, of instituting even such an investigation cannot foil of being perceived by all persons, who reflect, that that Book must commend itself the more powerfully to our devotional feelings, in proportion as it is proved, on accurate examination, to have been originally compiled by our own learned divines, and to owe to the pious diligence of the same body, almost without exception, the many improvements in after times effected therein.

2. Of the subjects above mentioned the two former may very well be left to explain themselves. The last alone requires a brief notice; wherefore, we will at once begin with it, and confidently affirm, that the case really was, as just stated. Because, though alterations and additions, especially to the "Thanksgivings," in the service for the "Private Baptism of Children in Houses," and to the "Catechism," took place in the edition of 1604, on the mere command of James I., (the point under discussion scarcely relating to any one else,) he certainly was not at all personally engaged, unless in the composition of some trifling matters. Doubtless, the king, when authorising their insertion, distinctly says, "wee, having maturely considered of them, do hold them to be very agreeable to our own severall directions, upon conference with you ["our metropolitane, and you the Bishops of London and Chichester"—Whitgift, Bancroft and Watson—] and others;" nevertheless the same document states with similar clearness, that, in the character of ecclesiastical com-



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missioners, they alone had "declared and enlarged" whatever needed declaration and enlargement, and then had duly presented the result of their deliberations for his majesty's approval.

Thus the only things of moment (and rubrics are here exclusively concerned,) which, up to the last review, the civil power presumed of itself to determine were the restoration of the distinction<sup>a</sup> between the vestments worn at the celebration of the communion, and at the performance of every other ministerial duty, a distinction insisted on by the former Prayer Book of Edward VI. but abandoned in the latter: the making kneeling to be the proper mode of receiving the consecrated elements, instead of permitting any one to *stand* if he chose; and the original introduction, together with the subsequent omission, of the protestation at the end of the Communion service, which explains the intent of so kneeling. Two of these instances happened in the very commencement of Elizabeth's reign, contrary to the manifest wish and decision of her own ecclesiastical commissioners, (see Strype's Annals, vol. i. Appendix, pp. 37, 39,) and are, most probably, to be attributed to the personal bias of the queen<sup>b</sup>, or to the appointment of her privy council. (Gibson's Codex, p. 363. Cardwell's Hist. Conf. pp. 21, 22.) The protestation regarding kneeling and the corporal presence was added late in 1552 (see p. 126), six months after the second act of Uniformity had con-

<sup>a</sup> The long and vehement controversy about vestments cannot be entered into. It should, however, be intimated, that in 1564 the Puritans had so far prevailed, as to induce the archbishops and bishops to prepare several "advertisements," (see Strype's Parker, p. 158,) and among them these two:—"In the ministration of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably; and at all other prayers to be said at that Communion Table, to use no Copes but Surplices. Item, That every [parochial] Minister saying any publick prayers, or ministering the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish." Sparrow's Collection of Articles, &c. p. 124.

<sup>b</sup> In the additional notes (p. 17) of Nicholls' Commentary on the

Book of Common Prayer are a variety of liturgical observations printed from papers left behind him by Dr. Cosin, bishop of Durham, where may be read the following act of royal interference for an entirely opposite purpose, and in a matter of much less, though of some, importance, considering the state of the times:—"All here [in the rubric respecting the "Ornaments of the Church, and of the Ministers thereof," see p. 30] had been divers Years omitted in the Editions of this Book, contrary to the true Copy of it set forth in the First year of Queen Elizabeth (which was done either by the negligence of the Printer, or upon Design,) until King Charles the First, in the First year of his Reign commanded it to be restored, and sent me to his Printing-house to see it done; ever since which time it has so continued."

firmed the new edition of the Book, and by order of the privy council, but with the consent, if not from the suggestion, of Cranmer, who may even have been employed to draw it up. (See Strype's *Memorials of the archbishop*, book ii. chapters xxxiii. xxxiv.) This the revisers of the Liturgy in 1559 did themselves leave out, in compliance with an express injunction of the same temporal authorities. (Burnet's *Hist. Ref.* part ii. p. 392.)

To the influence of lay interposition ought also, perhaps, to be ascribed the establishment of our "Feasts," and of our "Evens or Vigils." (See pp. 24, 25.) The days fixed upon neither for the one, nor for the other, were actually noted down in our Prayer Book under the direction of laymen, the reverse of this being the case; still, except so far as the first Book of Edward vi. by means of its calendar, no less than by its collects, epistles, and gospels, recommended a positive selection of feasts to our notice, and the first act of Uniformity by implication afforded to these its sanction, they both, as observed in our Protestant Church, depend on an act made in March 1552 for the mere purpose of regulating them. The lists printed in the act did not, however, contain "The Conversion of St. Paul," and "St. Barnabas;" nor, prior to 1662, were they festivals of equal obligation with the others, notwithstanding their appropriate services. (Wheatly, p. 196.) The legislative enactment alluded to was brought into Parliament later in the session than the second act of Uniformity, and yet it seems to have passed a few weeks before it: nevertheless, of the two lists legalised thereby, that of the feasts did not appear in our Prayer Book until 1661, nor that of the Evens or Vigils until 1662, though these latter had been placed in the calendar, against their respective days, as early as 1559. The sole effect, therefore, on the constitution of our Liturgy, which resulted from Edward's act at the time, was the expunging from the calendar prefixed to the second edition, of St. Mary Magdalene's name, and from the Communion service, of the office peculiar to her day. To this act "the Bishops gave their vote; but whether predetermined in the Convocation must be left as doubtful." Heylyn's *Hist. Ref.* p. 125.

3. It is now worth enquiry with relation to the church services in general,—indeed, the question here forces itself upon us,—whether, as a body, the clergy testified their acquiescence in what a small portion of their dignified and distinguished members had, at successive periods, been recently occupied in arranging. This, however, is a point, which cannot in every case be definitively ascer-

tained. We know that up to 1604 inclusive, the date of the fourth edition, certain divines, whenever occasion demanded, were always named by the crown, or through its influence, to perform the office of ecclesiastical commissioners in immediate connexion with the English Liturgy, but we know little about a public assent having been granted to their labors by those, of whom they thus became the appointed representatives.

Wake, afterwards archbishop of Canterbury, in a work entitled "The State of the Church and Clergy of England," (chapters ix. x.) has incidentally informed us of the topics debated in convocation, so far as in 1703 they could be discovered; yet, judging from his summary of the business transacted at its early meetings, no other book of public rites and ceremonies, than that temporary service, "The Order of the Communion," was formally exhibited to the clergy, whilst in manuscript, or sanctioned with their approbation. To the Prayer Book before its publication under Edward, Elizabeth, and James, no allusion whatever is made; he merely sends us to Heylyn (p. 107), from whom we learn, that in the convocation of 1550 "the first Debate amongst the Prelates was of such doubts as had risen about some things contained in the *Common Prayer Book*; and more particularly touching such Feasts as were retained, and such as had been abrogated by the Rules thereof; the Form of Words used at the giving of the Bread, and the different manner of Administring the Holy Sacrament:" that these points were proposed to the lower house, who promised to take them into consideration, and to give an account of the result "in the following Session. But what account was given appears not in the Acts of that convocation." Nevertheless, we are unable to draw from the silence of Wake any decided inference, since Heylyn's remark (p. 121) about the convocation, which assembled in January 1552, seems not inapplicable to almost every other;—"the Acts of this Convocation were so ill kept, that there remains nothing on Record, touching their Proceedings, except it be the names of such of the Bishops as came thither to adjourn the House;"—and the accuracy of his representation may be tested by referring to the fourth volume of Wilkins' *Concilia*. (See also Fuller's *Church History*, book vii. p. 420.)

On the other hand, it must not be forgotten, that the transcript of a document still exists, from whose evidence we may very fairly believe the former Prayer Book of Edward vi., after the royal commissioners had compiled it, to have really engaged the attention of the clergy in their usual assemblies, and there, by a una-

nimous sentence, to have been pronounced fit for general distribution. The "Bishops and old Popish Curates," according to the statement of Fox, had caused great trouble to the king by the obstacles, which they continued to throw in the way of the reformation, and, especially, by their determined contempt and neglect of the new Ritual. To reprove and overcome this stubbornness "he decreed presently, with the advice of his whole Council, again to write unto all the Bishops of his Realm, for speedy and diligent redress therein." His circular letter is dated the 23rd of July, 1549, and in the commencement of it Bonner, the notorious bishop of London, "amongst the rest of the Bishops," is admonished (Acts and Monuments, book ix. p. 12.) that "one uniform order for Common Prayers, and Administration of the Sacraments hath been, and is, most godly set forth not only by the common agreement and full assent of the Nobility and Commons of the late Session of our late Parliament, but also by the like assent of the Bishops in the same Parliament, and of all other the learned men of this our Realm in *their Synods and Convocations Provincial*." This distinct assertion evidently could not, under the circumstances, have been made, had it not been perfectly founded on fact.

Convinced, then, that that which was declared by so high an authority, to such competent witnesses, and so few months after its assumed occurrence, respecting the assent of convocation to the first edition in 1549, did positively happen, and thus, in conformity to Wheatly's idea (p. 33), that the persons authorized by Edward to draw up the Prayer Book were "indeed a committee of the two houses of Convocation," we shall have the stronger reason to adopt the notion sometimes advocated, notwithstanding its resting more completely upon conjecture, that, in the case also of the second edition (1552), the members of convocation again delegated their powers for a season to the same royal commissioners, assembled at Windsor, whose duty it was equally to prepare it. Heylyn advances, and manifestly prefers, this opinion (p. 122), though he is compelled honestly to confess his inability to strengthen it by any thing, which the registers then (1660) contained. All he felt himself capable of producing in its favor was an argument derived from analogy, one resting on his belief, that the Articles of 1552, and likewise the "*Catechismus Christianæ Disciplinæ*," which came out the next year, were "the Work only of some Bishops, and other Learned Men, sufficiently empowered for that end and purpose."



Whatever may become of this persuasion of his in relation to the Articles and Catechism, controverted as it is, by Wake (pp. 599, 600), by Burnet (Hist. Ref. part iii. p. 211), and by Fuller (book vii. p. 421), some confirmation of his view about the Prayer Book may yet be gained from the words of John Philpot, archdeacon of Winchester, whose statement those writers decline to receive, but on whom he partly relied. For, in the first convocation under Mary, which met October the 18th, 1553, Philpot stood up in defence of the Catechism's being, what it purported to be, the work of the "Synod of London" immediately preceding, though not submitted to their judgment; and he insisted upon the following mode of proving his point, that since "this House had granted the Authority to make Ecclesiastical Laws unto certain Persons to be appointed by the King's Majesty," all that they did must of necessity be said to have been done by virtue of "our Synodal authority unto them committed." (Fox, book x. p. 16.) Assuredly, we may hence conclude, that to acknowledge, even in sacred matters, the royal commissioners for their own, was a practice, at all events, not entirely unknown to the convocation in early times. Moreover, the method of proceeding pursued in 1661 by the convocation for the province of York, on an exactly similar occasion, is not undeserving of our present consideration, and greatly tends of itself to create in us a conviction, that Heylyn is very likely to be right. The members of the lower house, in order to consult the convenience of discussion, sent proxies to London, instead of forming themselves into a separate deliberative assembly, and likewise joined in a solemn obligation to accept the amended Prayer Book, if signed by them. (Wilkins, vol. iv. pp. 567—570.) The reader requires, perhaps, to be here reminded, that, as regards the second edition, the simple question is, under what authority the committee of revision acted; the question, whether the alterations then agreed upon were afterwards adopted by convocation, is not mooted, since in this instance we are unable to substantiate either position by appealing to documentary evidence.

Plausible, if not satisfactory, as the foregoing remarks may be deemed, when applied to the Prayer Book, on its compilation and revision under Edward, no inferences of the same kind can be placed in conjunction with the third edition published at the beginning of Elizabeth's reign. Nor is it surprising. For to bring the form and substance of an English Ritual in any way before the notice of convocation, so soon after the death of the papist Mary, would appear to have been the best manner of defeating the object

proposed, if we look only at what were probably the disposition and religious opinions of the clergy at large; but, principally, because the bishops, who, from favor towards the Romish tenets and practices, did all stoutly oppose the passing of the third act of uniformity, would there also, of course, have thwarted, rather than forwarded, whatever had a tendency to restore Protestantism.

So also the emendations springing from the conference at Hampton Court, which formed the basis of the fourth edition, will occasion us not the slightest trouble, when enquiring into our authority for embracing them, inasmuch as they were never intended to be mentioned in convocation, nor did the committee, whence they proceeded, depend on the representatives of the clergy for its existence or its powers. The latter point is clear from the termination of Dr. Barlow's account of the conference (see p. 201, n. c); whilst the former is capable of being deduced, as well from the peculiar notions ever cherished by James I. touching the royal prerogative, as, chiefly, from the reference he made to the thirteenth section of Elizabeth's act of Uniformity, on commanding the Prayer Book to be once more reprinted. That he did not conceive this course to be absolutely necessary, or advisable, if adverse to his own wishes, may be easily proved, too, from his Proclamation of October the 24th, 1603, a few months prior to the conference, "concerning such as seditiously seek reformation in church matters." Having promised a thorough review of every thing, which in the Prayer Book was found to be corrupt, he adds, "we will therein proceed according to the laws and customs of this realm, by advise of our council, or in our high court of parliament, or by convocation of our clergy, as we shall find reason to lead us."

The fifth edition published in 1662, which, as the last, is to us, on every account, the most important one, the assembled clergy exclusively superintended. On the failure of the Savoy conference to accomplish the object of its appointment, Charles II. charged the convocations of both provinces with the sole revision of the Liturgy, by whom, in a collective body, every act of amendment was duly canvassed, and, after proper deliberation, confirmed. The progress of the work from session to session, until it was arranged to the mutual satisfaction of the parties concerned, may be seen in the Appendix to the Synodus Anglicana. No doubt, therefore, need now be entertained by any person, as to the compilers of our Liturgy, or as to the authority from which we immediately received it; for not only did clergymen introduce each new part, and effect each change, however insignificant, but even what had become old



then underwent a strict examination, and was by clergymen alone again allowed and sanctioned.

4. But, over and above the sanction of the Church, in whatever way given, another, that of the State, was indispensable, to constitute our Book of Common Prayer "the offspring of all that authority, which ought to prescribe in matters of religion." Consequently, the Appendix has been subjoined for the purpose of pointing out the mode of this civil sanction, which, it may there be seen, was almost entirely by acts of parliament, imposing penalties on every individual, either refusing to use the Book, as at different times set forth, or endeavoring by any contrivance to bring it into disrepute. The need and propriety of such a manner of ensuring the observance of religious rites and ceremonies were formerly so universally recognised, that even the long parliament, whilst displaying a most bitter and hostile spirit towards the acts of Uniformity of Edward and Elizabeth, "on a petition from the Assembly of Divines," enacted an ordinance of their own, completely identical in its tendency and nature, to render imperative their newly composed Directory. "The making of *one uniform order* of celebrating divine service was the work of the *Clergy*," says Heylyn, (*Ecclesia Vindicata*, part i. p. 30), "the making of the *penalties* was the work of the *parliament*." And, indeed, the Book of Common Prayer would have been compiled and altered in vain, had no effectual means of enforcing it existed; nor was there any possibility of effectually enforcing it, at least, on the laity, unless a body so irresistible as parliament had decidedly afforded the aid of its protection.

Though, however, this power was confessedly exerted, and though we cheerfully acknowledge the greatness of our obligations thereto, it must be always borne in mind, that "the two houses of *parliament* did nothing" else "in the business." On each occasion, when our English Liturgy, as first settled, or as subsequently explained and amended by clergymen carefully selected for that office, was presented to the parliament, it was "by the parliament received and established without more ado, or troubling any committee of both or either houses to consider of it, for ought appears in their records." (*Ibid.* p. 32. See also Collier, vol. ii. p. 430.) Heylyn in this passage solely refers to Elizabeth's Prayer Book; nevertheless, a similar observation is applicable, not only to its two earlier states, but to the last time, when it came under the notice of parliament, namely, immediately after the restoration. For, on accurately investigating the circumstances, nothing seems to have

been then done beyond the adopting of the corrected book<sup>a</sup>, which, in testimony of approval, had been previously signed, December the 20th, 1661, by the convocations of both provinces, and, through the provisions of a fresh act of Uniformity, the enjoining of our strict compliance with it. (Cardwell, pp. 373, 378.)

This disposition of the parliament not to interfere with the arrangement of the Church services was once, in the infancy of our reformation, very significantly shewn. For, when they passed the act (3 & 4 Edw. vi.) authorizing an Ordinal to be composed, they assented by anticipation to the form, which would be prepared, relying, no doubt, either in a becoming submission, or in a charitable confidence, on the learning, zeal, and piety, of the men to be nominated thereunto by the king. A second argument, not surely of inconsiderable weight, may also be adduced in furtherance of the same view, an argument connected, too, with the first Prayer Book of Edward vi. The act of Uniformity, whence its legal sanction was derived, contains, we perceive, a declaration, that the royal commissioners had concluded it "by the ayde of the Holie Ghooste" (sect. 1). With such a conviction, then, strong upon their minds, we cannot for one moment imagine the parliament, mostly consisting as it did of laymen, to have presumed, in the least degree, to revise what they were themselves ready to affirm had been compiled under the influence of a power, in every respect, so immeasurably superior to their own. Besides, conduct of this nature would not have coincided with the spirit of the age, how well soever it might have suited the temper and character of the same body a century later, when the Directory, framed by their own assembly of divines, was "sent in parts to the Parliament, and confirmed with such small variations as they thought necessary." (Rushworth's Hist. Coll. part iii. vol. ii. p. 839.)

The letter before cited, the circular addressed to each member of the episcopal bench, will equally be of service to us for the enquiry now instituted. As an inducement for them to strive to procure attention throughout their dioceses to the first act of Uniformity, they are informed, that the Prayer Book imposed by it was completed after "great and serious debating and long Conference of the Bishops and other grave and well learned men

<sup>a</sup> "The corrected Book was probably a copy of the printed edition of 1634, with the corrections inserted." In this review of the Prayer Book much assistance had been afforded by the new Liturgy, which

Charles I. attempted, in 1637, to impose on the Scotch, and which proceeded from their own bishops, archbishop Laud only perusing the manuscript.



in the holy Scriptures." By this mode of expression the illustrious individuals from whom it emanated assuredly sought to bring back to the recollection of the prelates an important fact, one with which they themselves must have been intimately acquainted, the fact of the Prayer Book being indebted for *no portion* of its contents to any authority besides their own, and therefore they conveyed the most effective admonition that it merited, nay, more, that it claimed, their warmest exertions for its successful dissemination. Thus we seem fully justified in believing divines alone to have been the original authors of the English Liturgy, and if such was the case, on the composition of a standard for the whole kingdom, there exists, even apart from every other consideration, no good ground for fancying the same gratifying circumstance not to have occurred on its revision in 1551, and, with the three exceptions noted above, also eight years later under Elizabeth.

5. Another motive for adding the Appendix came from the desire to furnish an uninterrupted history of our public religious services from the reign of Edward vi., "when the Church of England made her first step out of such a mist of popish ignorance and superstition wherein it formerly was involved," until they arrived at their present state on the termination of the great rebellion. Hence it appeared right to commence with "The Order of the Communion," that temporary service, or, as we may correctly designate it, that English "Interim," appointed to be merely the forerunner of a perfect book, which would be "set forth with all diligence and convenient speed;" for no otherwise could the reader be instructed in the beginning and foundation of our reformed Liturgy. The "Directory for the Publique Worship of God" will, on two accounts, at least, excite feelings of strong interest. It cannot fail of attracting serious attention from its materially assisting us to investigate the bearing of men's minds in spiritual matters at the eventful period of the civil war; and it will demonstrate, on the most superficial comparison, its own vast inferiority, as a manual of public devotion, to the Prayer Book, which it was unhappily designed to supplant. Jeremy Taylor (vol. vii. p. 309) sums up the particulars of this inferiority in thirty one heads.

6. The notes illustrative of the Appendix will supply, amongst many other circumstances, the names of the divines selected to compile our Liturgy; and will likewise point out, to whom, in every instance, was consigned the care of its revision.

7. The object aimed at in this work was accomplished by pro-

needing no further than the Communion service, that point where our Prayer Book really ended prior to the reign of Charles II. The Ordinal, indeed, may sometimes be found comprised in the same volume with it, and, excepting in the earliest copies, the Psalter almost always. But the former is invariably a distinct publication, whilst the latter ought to have been, though commonly, for convenience sake, it was not so, and this before 1662, in which year alone becoming by legislative enactment an integral part of the English Ritual, it could no longer be properly printed by itself. The tables which follow the calendar, and were allowed by parliament in 1751, have, on the other hand, been omitted, as altogether unnecessary to be here reprinted; and the office for "The ministration of Baptism to such as are of riper years," with the prayers appended to "The visitation of the sick," because, as well as the "Forms of prayer to be used at sea," they were introduced only at the last review.

It must be remarked with regard to the occasional services, which are also left out, that, in consequence of the long prevailing custom to put forth separately as they were wanted whatever compilations of this kind suited the condition of the kingdom, those now annually read in the church belong not to our Prayer Book, that is, they did not form a part of the corrected Book prepared by the convocation of 1661, presented by it to the king, and by him to the parliament, and enforced by the last act of Uniformity; whence it followed, that they were not included in the sealed Prayer Book, nor are used by us in deference to its authority. Two of them, however, having been at length satisfactorily arranged, and one (that for November the 5th<sup>b</sup>), amended, by certain members of convocation previous to December the 13th, 1662, on which day

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\* On May the 16th, 1661, convocation, at its second session, named committees to compose appropriate formularies for May the 29th, and January the 30th, which having been done, they were enjoined to be read every year throughout England and Wales, by royal decrees dated respectively May the 22d, 1661, and January the 7th, 1662. But, since they did not gain unqualified approbation, a careful correction of them was instituted, and most likely by the same divines; whereupon they were a second time brought into convocation on April the 26th, 1662, at its eightieth session, together with

the improved service for November the 5th, and finally settled. Synodus Anglicana, Appendix, pp. 67, 110.

<sup>b</sup> The first of the two prayers preceding the "Collect for Peace" had already been altered in the form issued in 1635 for this day, and archbishop Laud, by whose appointment it occurred, was therefore accused of having acted illegally. The chief variations were, the leaving out of the phrase,—“as the fact is worthy a lasting monument;” the inserting of the words “of them” in the sentence,—“root out that Babylonish and Anti-christian Sect of them.”

the requisite declaration, asserting the Book just mentioned to be an exact copy of the original Book joined to the act, was given under the hands and seals of the royal commissioners, we find therein the following notice *written* directly after the service for the Consecration of bishops:—"The forms of prayer for the v of November, the xxx of January, & for the xxix of May are to be printed at the end of this booke." This notice arose from an injunction of Charles II. dated the 2nd of May, 1662, (seventeen days before the fourth act of Uniformity received his royal assent,) which, in accordance with the powers supposed to belong to the sovereign by the statute 1 Eliz. c. 2. sect. 13, ordered them to "be forthwith Printed and Published, and, for the future, annexed to the Book of Common Prayer and Liturgy of the Church of *England*, to be used yearly on the said Days." (Watson's Clergy-Man's Law, pp. 234, 252.)

To go on with the history of our occasional services. Those for the 30th of January, and the 29th of May were again, and for the last time, altered in the very beginning of the reign of James II., and chiefly, as concerns the latter, to suit the changed circumstances of the nation by reason of the death of Charles II., whose birth and return had happened on the same day. The landing of the prince of Orange likewise caused that for November the 5th to receive many important additions. But in neither case, does the convocation seem to have been consulted. The improvements however, in the two former took place, under archbishop Sancroft's direction, and after a "special command to the Bishops" from the sovereign; whilst, in the third, they were the work of Patrick, bishop of Chichester, and obtained the positive approval of the divines deputed with him, in 1689, to review the Liturgy.

The fourth service, commemorative of the monarch's accession, is very differently circumstanced from the other three. For not

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which say of Jerusalem, Downe with it," &c.; the putting of,—“cut off these workers of iniquity, who turne Religion into Rebellion, and Faith into Faction,” for,—“cut off, &c.... (whose Religion is Rebellion, whose Faith is Faction,)”; and,—“wee earnestly crave at thy mercifull hands...the conversion or confusion of all implacable enemies,” for,—“wee earnestly, &c....the speedy confusion of our implacable enemies.” The second and third excited most animadversion, and, in

all probability, because they were conceived to be intentionally levelled by the archbishop against the party in the Church violently opposed to himself and his measures. So little account was taken at the last review of the Prayer Book of this outcry against the third passage, that, besides being retained in the service for the 5th of November, it was eventually woven into the concluding prayer of that composed for the restoration.

even the observance of the anniversary of the day has ever been required by parliament; whereas special acts were duly passed for that purpose with respect to them, though without determining any thing as to a formulary, already composed, or hereafter to be composed, and then invariably to be read. Yet, by the consent of its own rulers, the event has been made a subject of public rejoicing in the Church for nearly three centuries. The custom, we are told in Strype's *Annals* (vol. ii. p. 452), commenced as early as 1576, and he reprints under that year a short prayer, which the clergy regularly offered up on the 17th of November, the first day of Elizabeth's reign. That it did thenceforth continue to be maintained is evinced by two documents given in Wilkins (vol. iv. p. 370), dated the 12th and 14th of July, 1603. In the first of them the privy council request of archbishop Whitgift, that the 5th of August may become an annual holiday, as in Scotland, on account of "the preservation and delivery of his Majesty from the traitorous and detestable attempt of the Earle Gowrie, his brother, and other complices;" in the second, the archbishop thinks "it fit the same order be observed in this action, as was used upon the 17th of November in our late sovereign's time." The 24th of March was nevertheless also set apart every year in honor of James I., "being the day of his highnesse entry [accession] to this kingdome," and a copy, printed in 1605, of the service published expressly to celebrate it, remains in existence. This, except in the prayers suitable to the occasion, constituted the foundation of a similar form of public thanksgiving, which, in obedience to a mandate of James II. subsequently proceeded from the bishops, and is still, after several modifications, in use among us. For he thought "fit to revive the former laudable and religious practice," which had for this reason been omitted by Charles II., because his own reign being computed to begin from the day whereon his father suffered, its commencement fell rather on a "day of sorrow and fasting," and one that was, indeed, enjoined to be so regarded.

In the reign of William III. the accession day a second time ceased to be kept, but no other cause can be assigned for this discontinuance than the fact, that large additions, to perpetuate the memory of his arrival in England, had been made to the usual form for the 5th of November, which additions were possibly deemed sufficient to render a distinct service unnecessary. When Anne came to the throne, the festival was permanently restored, and in the second year of her reign a form of thanksgiving drawn up, copied from the earlier ones, and varying not much from that



we now have. Having been slightly altered under each of the first three Georges, and, of course, by the Church, the year 1761 saw it at length settled, in every respect, such as it is at present, exclusive of changes dependent on the circumstances of the state. By a proclamation dated February the 7th, 1704, Anne simply ordered the inauguration service, though united to the Prayer Book, to be printed, published, and *read*, and consequently a separate royal injunction to that end accompanied it. The same document did not contain a joint notice of the four services before October the 7th, 1761, and then the one here referred to was put on an equal footing with the three others, being commanded like them to be *annexed*. From the foregoing remarks it is evident, not merely that the last form "depends altogether on the royal authority," but that they severally need, what from the time of Charles II. they have uniformly had, the public sanction of the same authority, at the beginning of every reign, to give them proper effect.

8. The services yet remaining, and which ought, it may be said, to have been found here, are those connected with the Ordinations and Consecrations. To compensate, however, for the absence of the Ordinal, the chief variations between the several editions of it will now be enumerated. It was first published, (such publication, let it be remembered, having received beforehand the sanction of parliament,) in March, 1550<sup>a</sup>; in 1552, Edward's second act of Uniformity confirmed it, and it was a third time confirmed in 1662. Still it was not identically the same book at each of these three times. Gibson, in his *Codex* (p. 117), instructs us, that the first edition resembled the second, "except the *Introites*, and the putting of the *Pastorall Staff* in the hands of the Bishop, with some other circumstances." He afterwards mentions in detail the most important differences between our present ordination services, and those formerly existing, whereby it appears, that in 1550 the elected bishop was to have upon him "*a Surpless and a Cope*," when presented, and that the two bishops presenting him were to be similarly habited, "*and having their Pastorall Staves in their hands*;" that the bible, instead of being delivered to him, was to be laid upon his neck; that the deacons were every one to have upon him "*a plain*

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<sup>a</sup> This edition is very scarce, and does not exist either in the British Museum, or in the Public Library at Cambridge. The Bodleian has a copy "in good clear black-letter type," but it is nothing more than

a reprint. In Burnet's time, (*Hist. Ref.* part III. preface, p. iv.) there was one in the archiepiscopal library at Lambeth, where it, doubtless, still continues.

*Albe,*" and so the priests; that the bishop also was not only to give the priests "*the Bible in the one hand,*" but "*the Chalice or Cup with the Bread in the other hand.*" All these directions were omitted in the edition of 1552. In that of 1662, the changes principally consisted in delaying the ordination of deacons for two years longer, from twenty-one until twenty-three years of age; in inserting words into the form, whereby the Holy Ghost was communicated to a priest or bishop, that the essential distinction between those offices, in opposition to the contrary opinion of the presbyterians, might be the more clearly marked; in re-arranging the first part of the service for ordering priests; in fixing the days proper for consecration, and in again defining the dress with which the elected bishop was to be presented to the archbishop.

9. The impression of the Prayer Book here followed was published by the Queen's printers during the course of last year. The Bible, with which it has been sometimes compared, is the splendid quarto edition issued from the Pitt Press in 1837.

10. The date on the margin at the top of each page, and directly under what belongs to the heading, refers to all the text until another such date is met with: the date within brackets refers to the word or passage opposite to it, also included within brackets, and to every succeeding word or passage so included, until a fresh date within brackets occurs. That the distinction between these two classes of dates might be as complete as possible, and to diminish, if not to avoid, the chance of confusion, the former, or leading dates, have moreover been printed with larger figures than the others. To ascertain the year, when any part of our common Ritual first began to be used in the church, should no date be placed immediately against that part, the reader has only to guide his eye upward on the page, and see what date comes just before, according as he wants one with or without brackets. Thus, to instance p. 31, the leading date all through is 1552, whilst not only the words of the rubric, which are within brackets, must be ascribed to the year 1662, but also the latter part of the sentence from St. John. So the leading date throughout p. 32 is 1552, except as regards the rubric preceding the absolution, which, in its present form, was inserted no earlier than 1662: the words within brackets in the absolution itself, as well as the addition to the ensuing rubric, belong likewise to 1662, the last date on the page within brackets. Every word or passage, too, continued to pertain to the Liturgy without intermission, from the period assigned to it on the margin, and did not merely exist therein at that precise time, due allowance

Uniformity positively constituted that Book the final arbiter of all disputes in future, even as to the verbal accuracy of the text, it surely must always be an object of interest to every one of us to learn with what fidelity, after an interval of nearly two centuries, we now follow the lawful and sole standard. These various readings, together with the different modes of pointing certain sentences, are few, and not unfrequently in themselves barely worth the trouble of recording, still they cannot be considered entirely devoid of value, if for no other reason, at least for this, because they demonstrate, in a way not to be gainsayed, how little we have wandered from our guide.

We were, indeed, very nearly having a guide of a later date than 1662. A commission, composed of ten bishops and twenty other divines, appointed the 13th of September, 1689, was commanded to devise such further improvements in the Liturgy, as might conduce to heal the religious dissensions of the period; but the only practical benefit of it consisted in the revival by one of them, Patrick, bishop of Chichester, (*Auto-Biography*, p. 152) of the service for the 5th of November. The commissioners had agreed among themselves upon many great concessions in favor of the nonconformists (*Birch's life of Tillotson*, pp. 177—181); these, however, on being proposed to the convocation, could not be carried into effect, in consequence of the violent disputes between the two houses. Wherefore, "seeing they were in no disposition to enter upon business, [the lower house must be meant,] they were kept from doing mischief by prorogations, for a course of ten years." Burnet's *Hist. O. T.* vol. iv. p. 58. No review of the Prayer Book has ever again been attempted by authority.

But notwithstanding this failure, since the time when the sealed Prayer Book was certified accurately to represent the corrected one confirmed by parliament, a few changes have taken place, which must now be specified. In the title, to adapt the book to the enlarged circumstances of the English Church after our legislative union with Ireland: in the calendar, by the rejection of the ancient golden numbers, and by printing a few others in their stead for parts of March and April only; also, by adding after the calendar several new tables connected both with these golden numbers, and with the improved mode of determining the festival of Easter, (the calendar itself, as well as the daily lessons, continuing unaltered,) to obey an act of parliament made in 1751: in the prayer for the parliament, by the insertion of the word "Dominions" for "Kingdoms," to correspond with the omission,

in the titles borne by our sovereign, of a dormant claim to the government of France; and in the rubric directing the part of the service, where the banns of marriage ought to be published, (which previously, though merely since the last review, had been definitely fixed, and were to come "*immediately before the sentences for the offertory*,") to comply with another act of parliament made in 1753.

15. The Prayer Books by whose aid this work was arranged for the press were those of 1549, 1552, (two different impressions by Whytchurche, and one by Grafton,) 1559, 1572, 1589, 1607, 1622, 1625, 1627, 1630, 1631, 1634, 1638, (three separate impressions,) 1660, and 1662 (the sealed copy<sup>a</sup>). The copies published in 1549, for two by Whytchurche were consulted, though slightly varying from each other, are yet both dated "The fourth daye of Maye," which Mr. Douce determines to be the true date of the real *editio princeps*, among the seven impressions of the Prayer Book put forth that year. (Preface to Cardwell's "Two Liturgies of Edward VI. compared," p. xxxvi.) The copy of the edition of 1559, possessed by the Public Library of Cambridge, is of considerable consequence in an enquiry like the present, because, in addition to the table of lessons, &c. and the calendar properly belonging to it, with it there has likewise been bound up the amended ones, prepared two years later by Elizabeth's ecclesiastical commissioners. Though no copy of the fourth edition, in 1604, could be procured, James's Prayer Books, equally with Elizabeth's, not being in these days of very common occurrence, the impression dated 1607 may doubtless be esteemed a proper representative of the book published, as the result of the Hampton-Court conference, on the mere direction of the king, particularly since it was issued from the office of the same royal printer, Robert Barker. Thus, then, it is sometimes quoted under the date 1604. The Prayer Book of 1622 will shew, that Nicholls, in the preface to his Commentary, wrongly assigned the change back again from "*Minister*" to "*Priest*" to the reign of Charles I., inasmuch as it is here constantly met with in the rubrics three years before even his accession to the throne. The same change occurs in the Prayer Book of 1625, which was likewise printed during the lifetime of James.

It should now be remarked generally, that, had access been possible to a larger collection of Prayer Books printed between

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<sup>a</sup> The unrestricted use of this valuable book was kindly allowed | to the author by the very reverend Dr. Peacock, Dean of Ely.



its first two sentences, and the concluding one, it is lengthened in the middle, and there unavoidably different from it. In 1628 another form was issued "necessary to bee used in these dangerous times of Warre," in which it is again met with, but inserted, and in the same words, *before* "the prayer for the Bishops, and the Clergie." We next find it in a form for the 12th and 19th of June, 1661, composed by reason of "the late immoderate Rain and Waters," a general fast having been ordered to be kept to deprecate diseases therefrom, as well as to offer thanksgiving "for the Blessed Change of Weather:" "and likewise for beseeching a Blessing upon the High Court of Parliament now assembled." Here the prayer is placed *after* that just referred to, and exactly resembles the one we still have. From the preceding observations it will of course be understood to embrace, in each of these three years, the celebrated phrase, "our most Religious and Gracious King."

17. The dates, as well on the margin, as in the notes, uniformly mark the time, when the Prayer Books themselves were published, not the identical years, when the English Liturgy was compiled, or, in two instances, when the alterations really took place. To indicate with strict accuracy these periods, the following years 1548, 1551, and 1661, should have been preferred respectively to such as are now printed. A similar observation applies to the dates put against the parts dependent on the two acts of parliament previously quoted, as these acts both passed the legislature in the year preceding that in which they came into force, and which is inserted in the present publication.

18. To prevent confusion in the chronology, (the Appendix is here exclusively concerned,) the year is throughout imagined to commence on the first of January.

19. It is impossible to bring this Preface to a conclusion without a grateful acknowledgment on the part of the author of his obligations to the Rev. Dr. French, Master of Jesus College, Cambridge, not only for many useful hints with respect to the composition of his book, but also for much kind and valuable assistance during its progress towards completion.

20. Though, by the permission of the Rev. Dr. Graham, Master of Christ College, and Vice-Chancellor of the University of Cambridge, his work has been printed at the Pitt Press, the author alone must be held responsible for whatever it contains.

# THE BOOK

•1549

[OF•]

[1552]

# COMMON PRAYER,

AND

ADMINISTRATION OF THE SACRAMENTS, AND OTHER

rites AND CEREMONIES [OF• THE CHURCH,

[1801]

ACCORDING TO THE USE OF THE UNITED CHURCH

OF ENGLAND AND IRELAND.]

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a • 1549 of the  
b • 1549 of the Church; after the use of the Church  
of England.

• 1552 in [1622 of] the Church of England.  
• 1682 Of the CHURCH, According to the Use of the  
CHURCH of ENGLAND.



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The second Prayer Book has this and the next hand in reverse order, which order, however, seems rarely, if  
to have been subsequently observed, though, for the  
use of effectually drawing attention to the point, the  
is containing the "Tables and Rules" are found to

have been there torn out of the book by the commissioners  
appointed to examine it, and replaced accordingly. The  
present arrangement is, on the contrary, authorized (yet not  
in express words,) by the act of 1751 "for Correcting the  
Calendar."

\*1662 It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when

# THE PREFACE.

\*1662

\*1662

the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptising of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

## CONCERNING THE SERVICE OF THE CHURCH.\*

\*1549  
[1562]

[1625]

[\*1662]

[1627]

[\*1662]

THERE was never any thing by the wit of man so well devised, or [so <sup>b</sup>sure] established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once [every year:] intending thereby, that the Clergy, and especially such as were Ministers [in<sup>e</sup> the] congregation, should (by often reading, and meditation [in] God's word) be stirred up to godliness themselves, and be more able [to<sup>e</sup> exhort others] by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) [might/continually] profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, [and<sup>s</sup> legends, with multitude of responds,] verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, [after<sup>k</sup>] three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And, moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which [they<sup>l</sup> understand] not: so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers [have<sup>k</sup> divided] the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said<sup>l</sup>, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

[1552]

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be [understood<sup>m</sup>]: wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece<sup>n</sup> from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be [understood]. So that here you have an Order for Prayer, [and<sup>e</sup> for the reading of the] holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; [and<sup>p</sup> nothing is or-

[\*1662]

[1627]

a \* 1549 The Preface.

And so on the next page.

b \* 1549 so surely

c \* 1549 in the years,

d \* 1549 of the

e \* 1549 the same time

f \* 1549 also to exhort [1572 to exhort] other

g \* 1549 should continually

h \* 1549 Legends, Responds,

i \* 1549 before

j \* 1549 they understand

The present reading is extant in Prayer Books of 1627,

and 1634, but not in one of 1623.

k 1549 had divided

l \* 1549 (and oft repeated)

These words were omitted in \* 1662,

m 1549 understood

n 1572 understood

"Understood" was adopted at the last review, though used occasionally before. A little lower down similar changes took place in the same word.

o \* 1549 piece thereof

Previous to the last review, when "thereof" was finally left out, it had been sometimes omitted:

p \* 1549 (as touching the reading of

p 1549 and is ordained nothing



\*1549

[\*1662]

dained] to be read, but the very pure Word of God, the holy Scriptures, or that which is [agreeable<sup>a</sup> to] the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy<sup>b</sup>.

[And<sup>c</sup> whereas] heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury use, some Hereford use, [and] some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one use<sup>d</sup>.

[1627]

And [forasmuch<sup>e</sup> as nothing can be] so plainly set forth, but doubts may arise in the use [and<sup>f</sup> practice] of the same; to appease all such diversity [if any arise] and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. [And if the Bishop of the Diocese be [in<sup>g</sup> doubt,] then he may send for the resolution thereof to the Archbishop.]

[\*1552]

Though it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but [that] when men say [Morning and Evening Prayer<sup>h</sup>] privately, they may say the same in any language that they themselves do understand<sup>i</sup>.

\*1552

And all Priests and Deacons [are<sup>j</sup>] to say daily the Morning and Evening Prayer either privately or openly, [not<sup>k</sup> being let by sickness or] some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably [hindered,] shall say the same in the Parish-church or Chapel where he ministereth, and shall [cause<sup>l</sup> a bell to be tolled thereunto] a convenient time before he begin, that [the<sup>m</sup> people] may come to hear God's Word, and to pray with him.

\*1549

Of CEREMONIES, why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by un-discreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected; other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. "Let all things be done among you," saith St. Paul, "in a seemly and due order." The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

[1552]

And whereas in this our time, the minds of men [are<sup>n</sup> so diverse,] that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be [so<sup>o</sup> new-fangled,] that they would innovate [all<sup>p</sup> things, and so despise] the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect

<sup>a</sup> \* 1549 evidently grounded upon

<sup>b</sup> \* 1549 Furthermore, by this order, the curates shall use none other books for their publique service, but this booke & the Bible: by the manner whereof, the people shall not be at so great charge [1572 charges] for bookes, as in tyme past they have been.

This passage was omitted in \* 1602.

<sup>c</sup> \* 1549 And where

<sup>d</sup> The particle "and" preceded "some of Lincoln;" until 1572, and not unfrequently afterwards.

<sup>e</sup> \* 1549 And if any would [1572 wyl] iudge this waye more painfull, because that all thynges must be read upon the booke, where as before, by the reason of so often repetitious, they could saye many thynges by heart; if those men will wegne their laboure with the people's; & so make any thing they shall obtain by readynge upon the booke, they will not refuse the waye, in consideration of the grante profite that shall ensue thereof.

In \* 1602 all this was omitted.

<sup>f</sup> \* 1549 forasmuche [1552 forasmuche] as nothing can,

amounte, be

<sup>g</sup> \* 1549 & practisynge

<sup>h</sup> 1552 in any doubte

The word "any," though often left out before, was finally

abandoned only at the last review.

<sup>i</sup> \* 1549 in the afore written preface,

This sentence was omitted in \* 1602.

<sup>j</sup> \* 1549 Matins and Evensong,

The present reading was introduced in \* 1552.

<sup>k</sup> \* 1549 Neither that any man shalbe bounde to the say-  
ing of them, but such as from tyme to tyme, in Cathedral  
and Collegiate Churches, Parische Churches, and Chapelles in  
the same maner, shal serve the congregation.

This was omitted in \* 1552.

<sup>l</sup> \* 1552 shalbe bounde

<sup>m</sup> \* 1552 except they be letted [1572 let] by preaching,

studying of divinitie, or by

<sup>n</sup> \* 1552 letted

<sup>o</sup> \* 1552 such as be despised

<sup>p</sup> We find this at the end of the first Prayer Book of  
Edward VI. immediately preceding "Certayne Notes", be-  
(see p. 39, n. 2); in \* 1552, it was transferred thence to  
its present position.

<sup>q</sup> 1549 bee [1552 are] so diverse [1572 divers]

<sup>r</sup> 1549 so newe fangle

<sup>s</sup> \* 1549 all thyng [1625 things], and so doe despyse  
[1572 so despiem]

to please and satisfy either of these parties, as how to please God, and profit them. And yet lest any man should be offended, whom good reason might satisfy, be certain causes rendered, why some of the accustomed Ceremonies be put away, [some retained] and kept still.

\*1549

[1552]

[1625]

me are put away, because the great excess and multitude of them hath so increased these latter days, that the burden of them was intolerable; whereof St. Augustine is time complained, that they were grown to such a number, that [the estate] christian people was in worse case concerning that matter, than were the Jews. he counselled that such yoke and burden should be taken away, as time would quietly to do it. But what would St. Augustine have said, if he had seen the monies of late days used among us; whereunto the multitude used in his time not to be compared? This our excessive multitude of Ceremonies was so great, many of them so dark, that they did more confound and darken, than declare set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Cereial Law, (as much of Moses' Law was), but it is a religion to serve God, not in lge of the figure or shadow, but in the freedom of the Spirit; being content only those Ceremonies which do serve to a decent order and godly discipline, and such apt to stir up the dull mind of man to the remembrance of his duty to God, me notable and special signification, whereby he might be edified. Furthermore, most weighty cause of the abolishment of certain Ceremonies was, that they were r abused, partly by the superstitious blindness of the rude and unlearned, and y by the unsatiable avarice of such as sought more their own lucre, than the of God, that the abuses could not well be taken away, the thing remaining still. t now as concerning those persons, which peradventure will be offended, for some of the old Ceremonies are retained still: If they consider that without some monies it is not possible to keep any order, or quiet discipline in the Church, shall easily perceive just cause to reform their judgements. And if they think i, that any of the old do remain, and would rather have all devised anew: then men granting some Ceremonies convenient to be had, surely where the old may ell used, there they cannot reasonably reprove the old only for their age, with- ewraying of their own folly. For in such a case they ought rather to have ence unto them for their antiquity, if they will declare themselves to be more ous of unity and concord, than of innovations and new-fangleness, which (as i as may be with true setting forth of Christ's religion) is always to be eschewed. ermore, such shall have no just cause with the Ceremonies reserved to be ded. For as those be taken away which were most abused, and did burden i consciences without any cause; so the other that remain, are retained for a line and order, which (upon just causes) may be altered and changed, and fore are not to be esteemed equal with God's law. And moreover, they be ne-dark nor dumb Ceremonies, but are so set forth, that every man may under- what they do mean, and to what use they do serve. So that it is not like they in time to come should be abused [as other] have been. And in these oings] we condemn no other nations, nor prescribe any thing but to our own e only: for we think it convenient that every country should use such Ceremonies y shall think best to the setting forth of God's honour and glory, and to the eg of the people to a most perfect and godly living, without error or superstition: at they should put away other things, which from time to time they perceive to et abused, as in men's ordinances it often chanceth diversly in divers countries.

[1552]

### ¶ The Order how the Psalter is appointed to be read.

¶ Psalter shall be read through once every Month, as it is there appointed, both morning and Evening Prayer. But in February it shall be read only to the y-eighth, or twenty-ninth day of the month.]

[\*1662]

1, whereas [January, March,] May, July, August, October, and December have nd-thirty days apiece; It is ordered, that the same Psalms shall be read the last of the said months, which were read the day before: so that the Psalter [may] again the first day of the next [month] ensuing.

[1552]

[1559]

[\*1662]

1, [whereas] the 119th Psalm is divided into twenty-two portions, and is over- to be read at one time; It is so ordered, that at one time shall not be read : four or five of the said portions.

549 some be retained

10 the state

10 the trewe

article was left out only at the last review.

10 as the other

549 all our dooynges

11 1662 what follows was commonly introduced

in this general title.

9 The Table and Kalender, expressing the ordr of

mes and Leasons to bee sayed at Matynes and Even-

1559 the Morning and Evening prayer, throughout

re, excepte certayn proper fowes, as the Rules

more plainly declare.

" before "Psalms" was omitted in 1631, and

Morning" in 1635.

549 The Psalter shalbe red through, once every

5 because that some Monethes be longer then some

it is thought good to make them even by this manner.

Moneth, as concerning this purpose, shalbe ap-

pointed inst. xxx. dayes. And because January and Marche

hath [1625 have] one daye above the sayed nombre, and

February whiche is placed betwene them both, hath onely.

xxviii. daies, February shall borrowe of either of the Monethes

of January and Marche one day, and so the Psalter whiche

shalbe red in February, must be begun [1552 must begin:

1625 must begin at] the laste daye of January, and ended

[1552 and end] the first dayes of Marche.

¶ 1549 maye bee begun

1 1549 Monethes

¶ 1549 Now to know what Psalmes shalbe red every

daye, looke in the Kalender the nombre that is appointed for

the Psalmes, and then finde the same nombre in this Table,

and upon that nombre shall you se, what Psalmes shalbe

sayd at Matynes, and Evensong, (\* 1652 Morning and

Evensong prayer). See p. 12, n. d.

¶ 1549 where

¶ 1549 as you shall perceive to bee noted in this Table

[1652 following].



# THE ORDER OF THE PSALTER.

- \*1662 And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,  
*Glory be to the Father, and to the Son : and to the Holy Ghost ;  
 As it was in the beginning, is now, and ever shall be : world without end. Amen.*

Note,<sup>a</sup> that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

- \*1549 ¶ *The Order how the rest of holy Scripture<sup>b</sup> is appointed to be read.*

- [\*1662] [THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.]  
 The New Testament is appointed for the second Lessons at [Morning and Evening Prayer,<sup>c</sup>] and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, [out<sup>d</sup> of which there are only certain Proper Lessons appointed upon divers Feasts.]

- \*1662 And<sup>e</sup> to know what Lessons shall be read every day look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the proper Lessons for all which days are to be found in the Table of Proper Lessons.

And<sup>f</sup> note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note<sup>g</sup> also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

<sup>a</sup> \* 1549 And here is also to be noted, that in this Table, and in all other partes of the service, where any Psalmes are appointed, the nombre is expressed after the greater English Bible, whiche from the, *in. Psalmis unto the, c. c. lxxii. Psalmis* (following the division of the Hebrews) doeth vary in nombres from the common Latin translation.

\* 1549 A [1552 The] Table for the ordre of the Psalmes, to be sayd at Matins and Evensong [\* 1552 Mornynge and Evensynge prayer].

This table, which it has not been deemed necessary to reprint here, was abandoned in \* 1662, as well as what is contained in notes k and m on the previous page.

<sup>b</sup> \* 1549 (beside the Psalter)

This sentence was left out in \* 1662.

<sup>c</sup> \* 1549 The old Testament is appointed for the first Lessons, at Matins and Evensong [\* 1552 Mornynge and Evensynge prayer, and shal be recide through every yere once, except certain booke and Chapters, whiche bee least edifyinge, and might best be spared, and therefore are left unsayd.]

<sup>d</sup> \* 1549 Matins and Evensong.

The present reading dates, as usual, from \* 1552.

<sup>e</sup> \* 1549 out of the whiche there be onely certain Lessons appointed upon diverse proper festes.

<sup>f</sup> \* 1549 And to knowe what Lessons shall bee red every daye: finde the daye of the Moneth in the Calendar following: and there ye shal perceive the booke and Chapters, that shalbe red for the Lessons, both at Matins and Evensong [\* 1552 Mornynge and Evensynge prayer].

<sup>g</sup> \* 1549 And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for [\* 1552 the Sundays or for] any fest, moveable or unmoveable: then the Psalmes and Lessons appointed in the Calendar, shall bee

omitted for that tyme.

<sup>h</sup> \* 1549 Ye muste note also that the Collect, Epistle, and Gospel, appointed for the Sundays, shall serve all the week after, except there be some fast that hath his propre.

\* 1549 This is also to be noted, concerning the leape yeres, that the. xiv. day of February, whiche in leape yeres is counted for two dayes, shall in those two dayes alter neither Psalmis nor Lesson: but the same Psalmes and Lesson, whiche be sayd the first daye, shall serve also for the seconde daye.

\* 1549 Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.

\* 1552 And wheresoever is not expressed how farre shalbe recide, there shal ye recide to the ende of the chapter.

\* 1561 ¶ When the yere of our Lorde may be divided into foure even partes, which is every fourth yere: then the Sunday letter length, and that yere the Psalmes and Lesson which serve for the. xxii. day of February, shalbe read agayne the day following, excepte it be Sunday, which hath proper Lessons of the olde Testament appointed in the Table serving to that purpose.

\* 1561 ¶ Item so oft as the first Chapter of Saint Mathie is read eyther for Lesson or Gospel: ye shall begyn the same at [1607 verse xvij. Now] The byrth of Jesus Christ was on this wyse, &c. [1607 was thus, &c.] And the thirde Chapter of Saint Lukes Gospell shalbe read unto. So that he was supposed to be the sonne of Joseph [1607 unto the middell of verse xxij. Being as men supposed, &c.]

In 1662 these four rubrics were left out; and, until that time, sometimes, as regards the last of them, the form adopted in 1561 was used, sometimes that of 1607.

# ¶ PROPER\* LESSONS

\*1662

To be read at Morning and Evening Prayer, on the SUNDAYS, and other HOLY-DAYS throughout the Year.

## LESSONS PROPER FOR SUNDAYS.

Sundays of Advent.	Mattins. <sup>b</sup>	Evensong.	Sundays after Easter.	Mattins.	Evensong.
1	Isaiah 1	Isaiah 2	3	Deut. 4	Deut. 5
2	5	24	4	6	7
3	25	26	5	8	9
4	30	32			
Sundays after Christmas.			Sunday after Ascension Day.	12	13
1	37	38	Whit-Sunday.	(v. 18)	
2	41	43	1 Lesson.	Deut. 16 to Acts 10 v. 34	Isaiah 11
			2 Lesson.		Acts 19 to (v. 21)
Sundays after the Epiphany.			Trinity-Sunday.		
1	44	46	1 Lesson.	Genesis 1	Genesis 18
2	51	53	2 Lesson.	Matth. 3	1 John 5
3	55	56			
4	57	58	Sundays after Trinity.		
5	59	64	1	Joshua 10	Joshua 23
6	65	66	2	Judges 4	Judges 5
Septuagesima.	Genesis 1	Genesis 2	3	1 Sam. 2	1 Sam. 3
Sexagesima.	3	6	4	12	13
Quinquagesima.	9 to v. 20	12	5	15	17
			6	2 Sam. 12	2 Sam. 19
			7	21	24
			8	1 Kings 13	1 Kings 17
			9	18	19
LENT.			10	21	22
Sunday 1	19 to v. 30	22	11	2 Kings 5	2 Kings 9
2	27	34	12	10	18
3	39	42	13	19	23
4	43	45	14	Jerem. 5	Jerem. 22
5	Exodus 3	Exodus 5	15	35	36
6			16	Ezekiel 12	Ezekiel 13
1 Lesson.	9	10	17	14	18
2 Lesson.	Matth. 26	Heb. 5 to (v. 11)	18	20	24
			19	Daniel 3	Daniel 6
Easter Day.	Exodus 12	Exodus 14	20	Joel 2	Micah 6
1 Lesson.	Romans 6	Acts 2 v. 22	21	Habak. 2	Prov. 1
2 Lesson.			22	Prov. 2	3
			23	11	12
Sundays after Easter.			24	13	14
1	Numb. 16	Numb. 22	25	15	16
2	23, 24	25	26	17	19

## ¶ LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	Evensong.		Mattins.	Evensong.
S. Andrew.	Prov. 20	Prov. 21	S. Stephen.	Prov. 28	Eccles. 4
S. Thomas the Apostle.	23	24	1 Lesson.	Acts 6 v. 8 (& ch. 7 to (v. 30)	Acts 7 v. 30 (to v. 55)
			2 Lesson.		
Nativity of Christ.	(v. 8)	(to v. 17)	S. John.	Eccles. 5	Eccles. 6
1 Lesson.	Isaiah 9 to Luke 2 to (v. 15)	Isaiah 7 v. 10 Tit. 3 v. 4 to (v. 9)	1 Lesson.	Revel. 1	Revel. 22
2 Lesson.			2 Lesson.	Jer. 31 to (v. 18)	Wisdom 1
			Innocent's Day.		

a In \*1549 notifications of the proper psalms, as well as lessons, were arranged with the epistles and gospels under the particular days, to which they belonged. (See p. 61, n. c.) And though, in the second of Edward's Prayer Books, we find them printed by themselves before the calendar, yet it was not until 1662, that they were formed into regular and distinct tables, as at present.

\* 1552 ¶ Proper Psalms and Lessons for diverse feastes and duties, at Morning and Evening prayer.

\* 1559 ¶ Proper lessons to be read for the first lessons, both at morning prayer and Evening prayer on the Sundays through out the year, and for some also the seconde Lessons.

b \* 1604 ¶ For Morning.

¶ For Evening.

From 1632 inclusive the original heading, that of 1559, which we now use, was more generally adopted.

¶ LESSONS PROPER FOR HOLY-DAYS.

\*1662

	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>Circumcision.</i> 1 Lesson. 2 Lesson.	Genesis 17 Romans 2	Deu. 10 v. 12 Coloss. 2	<i>S. Mark.</i> <i>S. Philip and</i> <i>S. James.</i> 1 Lesson. 2 Lesson.	Ecclus. 4  John 1 v. 43	  9
<i>Epiphany.</i> 1 Lesson. 2 Lesson.	Isaiah 60 Luke 3 to (v. 23)	Isaiah 49 John 2 to (v. 12)	<i>Ascension-day.</i> 1 Lesson. 2 Lesson.	Deut. 10 Luke 24 v. (44)	2 Kings 9 Eph. 4 to v. (17)
<i>Conversion of</i> <i>S. Paul.</i> 1 Lesson. 2 Lesson.	Wisdom 5 Acts 22 to (v. 22)	Wisdom 6 Acts 26	<i>Monday in</i> <i>Whits. Week.</i> 1 Lesson. 2 Lesson.	(v. 10) Gen. 11 to 1 Cor. 12	(16 to v. 30 Num. 11 r. 1 Cor. 14 to (v. 26)
<i>Purific. of the</i> <i>Virgin Mary.</i>	Wisdom 9	Wisdom 12	<i>Tuesday in</i> <i>Whits. Week.</i> 1 Lesson. 2 Lesson.	(v. 18) 1 Sam. 19 1 Thess. 5 v. (12 to v. 24)	Deut. 30 1 John 4 to (v. 14)
<i>S. Matthias.</i>	19	Ecclus. 1	<i>S. Barnabas.</i> 1 Lesson. 2 Lesson.	Ecclus. 10 Acts 14	Ecclus. 12 Acts 15 to (v. 36)
<i>Annunciation</i> <i>of our Lady.</i>	Ecclus. 2	3	<i>S. John Bap.</i> 1 Lesson. 2 Lesson.	Malachi 3 Matth. 3	Malachi 4 Matth. 14 (to v. 13)
<i>Wednesday</i> <i>before Easter.</i> 1 Lesson. 2 Lesson.	Hosea 13 John 11 v. 45	Hosea 14	<i>S. Peter.</i> 1 Lesson. 2 Lesson.	Ecclus. 15 Acts 3	Ecclus. 19 Acts 4
<i>Thursday be-</i> <i>fore Easter.</i> 1 Lesson. 2 Lesson.	Daniel 9 John 13	Jerem. 31	<i>S. James.</i> <i>S. Barthol.</i> <i>S. Mattheo.</i>	Ecclus. 21 24 36	Ecclus. 22 29 38
<i>Good Friday.</i> 1 Lesson. 2 Lesson.	(v. 20) Gen. 22 to John 18	Isaiah 53 1 Peter 2	<i>S. Michael.</i> 1 Lesson. 2 Lesson.	Genesis 32 Acts 12 to (v. 20)	Dan. 10 v. 5 Jude r. 6 to (v. 16)
<i>Easter-Even.</i> 1 Lesson. 2 Lesson.	Zech. 9 Luke 23 v. 50	Exodus 13 Hebrews 4	<i>S. Luke.</i>	Ecclus. 51	Job 1
<i>Monday in</i> <i>Easter-Week.</i> 1 Lesson. 2 Lesson.	Exodus 16 Matth. 28	Exodus 17 Acts 3	<i>S. Simon and</i> <i>S. Jude.</i>	Job 24, 25	42
<i>Tuesday in</i> <i>Easter-Week.</i> 1 Lesson. 2 Lesson.	Exodus 20 Luke 24 to (v. 13)	Exodus 32 1 Cor. 15	<i>All Saints.</i> 1 Lesson. 2 Lesson.	(v. 10) Wisd. 3 to Heb. 11 v. (33 & ch. 12 (to v. 7)	(v. 17 Wisd. 5 to Rev. 19 to (v. 17*)

a It would have occupied too much space to exhibit under one view the different series of proper lessons, until they had been at length satisfactorily arranged in 1561, in consequence of a letter under her signet directed by Elizabeth to archbishop Parker and others. (See Appendix.) The tables, however, given on the next page will answer the same purpose, since nothing further is necessary, in order to understand them, than to bear in mind, that every day is left out, whether a Sunday or holiday, the lessons for which have not undergone any change, after their first introduction, to the present time. The only variation from the list of 1561, to be found previous to 1662, occurs on St. James's day; where, in the Prayer Book of 1607, and subsequently, we have Ecclus. 22, instead of Ecclus. 23, as the first lesson at evensong. The list, which exists in our present Prayer Book, will enable us to determine the nature of the alterations made at the last review.

As regards the Sundays, the proper lessons for them were generally appointed in \*1559. Those, however, for Easter-day, Whitsunday, (the second lessons only,) and Trinity Sunday, are in the Prayer Book of 1549, and were all

exactly the same in \* 1552. The first lessons for the sixth Sunday after the Epiphany, and the second lessons for the sixth Sunday in Lent, first occurred in \* 1662.

With respect to the holidays we have merely the following proper lessons in 1549, besides what are now reprinted; namely, the first lessons for the Epiphany; the second lessons for St. Stephen, St. John, Monday and Tuesday in Easter week, St. Barnabas, St. Peter, and All Saints; also, both the first and second lessons for the Circumcision, and for St. John the Baptist. The improvements effected in \* 1552 were only six—the second lesson for the morning of Christmas day, the two first lessons for Thursday before Easter, and the first lesson for the morning of Easter Even, changed to the same as at present: the first lesson for the evening of Wednesday before Easter, to Hos. 12, 14; and the leaving out of the second lesson for the morning of St. Philip and St. James. The remaining lessons were all introduced in \*1559, except the second lessons for Wednesday and Thursday before Easter, for Good Friday, and Easter Even, for Tuesday in Whitsun week, and St. Michael, which date only from the last review.

LESSONS

¶ PROPER\* PSALMS ON CERTAIN DAYS.

<i>Christmas-Day.</i>	<i>Mattins.</i> 19, 45, 83	<i>Evensonng.</i> 89, 110, 132	<i>Easter-Day.</i>	<i>Mattins.</i> 2, 57, 111	<i>Evensonng.</i> 113, 114, 118
<i>[Ash-Wednes-day.]</i>	6, 32, 38	102, 130, 143	<i>Ascension-Day.</i>	8, 15, 21	24, [47 <sup>b</sup> , 108]
<i>Good Friday.</i>	22, 40, 54	69, 88]	<i>Whit-Sunday.</i>	[48 <sup>c</sup> , 68]	104, 145

\*1559

\*1540

[\*1662

LESSONS PROPER FOR SUNDAYS.

	*1549		*1559		*1561	
	<i>At Mattins.</i>	<i>At Evensonng.</i>	<i>Mattins.</i>	<i>Evensonng.</i>	<i>Mattins.</i>	<i>Evensonng.</i>
<i>Quinquagesima.</i>			Gen. 9	Gen. 12	Gen. 9	Gen. 12
<i>The First Sunday in Lent.</i>			19	22	19	22
<i>Easter Day.</i>			Exod. 12	Exod. 14	Exod. 12	Exod. 14
<i>First Lesson</i>	Exod. 12	Acts 2	Rom. 6	Acts 2	Rom. 6	Acts 2
<i>Second Lesson</i>	Rom. 6					
<i>The Second Sunday after Easter.</i>			Numb. 23	Numb. 25	Numb. 23	Numb. 25
<i>Whit-Sunday.</i>			Deut. 17	Deut. 18	Deut. 16	Wisd. 1
<i>First Lesson</i>			Gen. 18	Josh. 1	Gen. 18	Josh. 1
<i>Trinity-Sunday.</i>	Gen. 18		Matt. 3		Matt. 3	
<i>First Lesson</i>	Matt. 3					
<i>Second Lesson</i>			1 Kings 15	1 Kings 15	1 Kings 15	1 Kings 16
<i>The Fifth Sunday after Trinity.</i>			2 Kings 12	2 Kings 21	2 Kings 12	2 Kings 21
<i>The Sixth.</i>			Exek. 2	Exek. 24	Exek. 22	Exek. 24
<i>The Seventh.</i>			16	18	16	18
<i>The Eighth.</i>						
<i>The Ninth.</i>						
<i>The Tenth.</i>						
<i>The Eleventh.</i>						
<i>The Twelfth.</i>						

LESSONS PROPER FOR HOLY-DAYS.

	*1549		*1559		*1561	
	<i>At Mattins.</i>	<i>At Evensonng.</i>	<i>Mattins.</i>	<i>Evensonng.</i>	<i>Mattins.</i>	<i>Evensonng.</i>
<i>Nativity of Christ.</i>						
<i>First Lesson.</i>	Isai. 9	Isai. 7 & 10	Isai. 9	Isai. 7 & 10	Isai. 9	Isai. 7 & 10
<i>Second Lesson.</i>	Matt. 1	Tit. 3 & 4	Luke 2 to v. 15	Tit. 3 & 4	Luke 2 to v. 15	Tit. 3 & 4
<i>Innocent's Day.</i>	Jer. 31 to v. 18		Jer. 31 to v. 18	Wisd. 1	Jer. 31 to v. 18	Wisd. 1
<i>Epiphany.</i>						
<i>Second Lesson.</i>	Luke 3 & v. 21	John 2 & v. 12	Luke 3 & v. 21	John 2 & v. 12	Luke 3 & v. 21	John 2 & v. 12
<i>Conversion of St. Paul.</i>						
<i>Second Lesson.</i>	Acts 22 to v. 22	Acts 26	Acts 22 to v. 22	Acts 2	Acts 22 to v. 22	Acts 26
<i>Monday before Easter.</i>						
<i>First Lesson.</i>		Lam. 1	Hos. 13	Hos. 14	Hos. 13	Hos. 14
<i>Thursday before Easter.</i>						
<i>First Lesson.</i>	Lam. 2	Lam. 3	Dan. 9	Jer. 31	Dan. 9	Jer. 31
<i>Good Friday.</i>						
<i>First Lesson.</i>	Gen. 22	Isai. 53	Gen. 22	Isai. 53	Gen. 22	Isai. 53
<i>Easter-Eve.</i>						
<i>First Lesson.</i>	Lam. 4, 5		Zach. 9	Exod. 13	Zach. 9	Exod. 13
<i>S. Philip and S. James.</i>						
<i>Second Lesson.</i>	Acts 8 to v. 14					
<i>Ascension Day.</i>						
<i>First Lesson.</i>			Deut. 10	Deut. 11	Deut. 10	4 Kings 2
<i>Second Lesson.</i>	John 14	Ephes. 4				
<i>Monday in White Week.</i>						
<i>First Lesson.</i>			30	31	Gen. 11 to v. 10	Numb. 11 to v. 10
<i>Second Lesson.</i>					1 Cor. 12	(to v. 30)
<i>Tuesday in White Week.</i>						
<i>First Lesson.</i>			32	24	1 Kings 19 to v. 18	Deut. 30
<i>S. James.</i>			Eccles. 21	Eccles. 23	Eccles. 21	Eccles. 23
<i>S. Bartholomew.</i>			25	25	25	29
<i>S. Michael.</i>			29	44	39	44
<i>S. Simon and S. Jude.</i>						
<i>First Lesson.</i>			Job 24	Job 42	Job 24, 25	Job 42
<i>Second Lesson.</i>			25			
<i>All Saints.</i>						
<i>First Lesson.</i>	Wisd. 8 to v. 14	Wisd. 5 to v. 17	Wisd. 8 to v. 14	Wisd. 5 to v. 17	Wisd. 8 to v. 14	Wisd. 5 to v. 17

\* The psalms are printed with the proper lessons in both the Prayer Books of Edward VI. and placed under their respective days. See p. 9, n. a.

\* 1549 Psalms. lxvii. Psalms. cxlvii. (cxlvii).  
Of our present psalms the former was substituted only in 1602, but the latter as early as 1552, in the place of that originally appointed.

\* It would almost seem somewhat difficult to determine what psalms had really been fixed upon, previous to the last

review, for the morning of Whitsunday. 1549 Psalms. xlvii. lxvii. cxlvii.—1552 Psalms. xlvii. lxvii. (Whitsunday's list of psalms given lxvii.)—1559 Psalms. xlvii. lxvii.—1561 Psalms. xlv. lxvii.—1607 Psalms. xlv. lxvii. In the later copies of the Prayer Book some one of these combinations is adopted, with the exception of the first. The true numbers, however, were manifestly xlv and lxvii.

## THE CALENDAR,

WITH THE  
TABLE OF LESSONS.

549

552]

## JANUARY

[RATE

XXXI DAYS<sup>a</sup>.][MORNING  
PRAYER.EVENING  
PRAYER<sup>c</sup>.]FIRST  
LESSON.SECOND  
LESSON.FIRST  
LESSON.SECOND  
LESSON.

752

1 <sup>d</sup>	A	<i>Circumcision.</i>							
2	b	.....	Gen. 1	Matth. 1	Gen. 2	Rom. 1			
3	c	.....	— 3	— 2	— 4	— 2			
4	d	.....	— 5	— 3	— 6	— 3			
5	e	.....	— 7	— 4	— 8	— 4			
6	f	<i>Epiphany.</i>							
7	g	.....	— 9	— 5	— 12	— 3			
8	A	<i>Lucas, P. &amp; Mart.</i>	— 13	— 6	— 14	— 6			
9	b	.....	— 15	— 7	— 16	— 7			
10	c	.....	— 17	— 8	— 18	— 8			
11	d	.....	— 19	— 9	— 20	— 9			
12	e	.....	— 21	— 10	— 22	— 10			
13	f	<i>Hilary, Bishop.....</i>	— 23	— 11	— 24	— 11			
14	g	.....	— 25	— 12	— 26	— 12			
15	A	.....	— 27	— 13	— 28	— 13			
16	b	.....	— 29	— 14	— 30	— 14			
17	c	.....	— 31	— 15	— 32	— 15			
18	d	<i>Prisca, Virg. &amp; M..</i>	— 33	— 16	— 34	— 16			
19	e	.....	— 35	— 17	— 37	1 Cor. 1			
20	f	<i>Fabian, Bishop....</i>	— 38	— 18	— 39	— 2			
21	g	<i>Agnes, V. &amp; M....</i>	— 40	— 19	— 41	— 3			
22	A	<i>Vincent, Mart.....</i>	— 42	— 20	— 43	— 4			
23	b	.....	— 44	— 21	— 45	— 5			
24	c	.....	— 46	— 22	— 47	— 6			
25	d	<i>Conv. of St. Paul.</i>							
26	e	.....	— 48	— 23	— 49	— 7			
27	f	.....	— 50	— 24	Exod. 1	— 8			
28	g	.....	Exod. 2	— 25	— 3	— 9			
29	A	.....	— 4	— 26	— 5	— 10			
30	b	<i>King Charles, Mart.</i>	6 <sup>a</sup> to v. 14	— 27	— 7	— 11			
31	c	.....	— 8	— 28	— 9	— 12			

<sup>a</sup> This heading, the latter portion of which is in writing, was intended by the sealed Prayer Book to be placed only over the month of January, the other part ("The Calendar") being elsewhere uniformly marked through.

<sup>b</sup> In \* 1662, and even sometimes previously (1635, 1634), immediately underneath this line comes another:— 1625 ¶ The moon. [\* 1662 hath] xxx. Such also we find to be the case with every month, except that in April, June, September, and November xxix is substituted for xxx. This was left out in † 1752.

<sup>c</sup> Occasionally until the last review, and commencing in \* 1561, at the head of each month is likewise noted the time of the day, at which the sun "riseth" and "falleth."

<sup>d</sup> \* 1549 Matins. Evensong. A similar substitution, of course, took place at the same time all through the calendar.

<sup>e</sup> The Prayer Book of 1549, besides its other columns, have one also for numbers as high as thirty, headed "¶ Psalms," and intended to point out their due course, but often varied from that of the month. (See p. 7, n. b)

This existed, at least, to the end of Elizabeth's reign. But, from 1607 to the last review, though the calendar still contained a column bearing generally the same title, it did not always agree with the previous one, and could manifestly serve only to mark the order of the days; for which indeed, except merely in \* 1549, and in some Prayer Books of a much later date, no distinct provision was made before \* 1662.

In \* 1552 we find throughout a column for the golden numbers, and so likewise occasionally from \* 1561 downwards. Though sanctioned by the sealed Prayer Book it was, however, expressly ordered to be left out in future by the act of 1751 "for Correcting the Calendar," and only such numbers to be inserted, as are now printed in portions of the months of March and April. The Roman calendar, on the contrary, with its *Calends*, *Nones*, and *Ides*, has, from the very first, ever constituted by authority a part of our own.

<sup>e</sup> No day was put down in the first Prayer Book of Edward VI. except such as had an altar service attached to it.

# THE CALENDAR,

'1752

## TABLE OF LESSONS.

FEBRUARY [HATH XXVIII DAYS.]		[MORNING PRAYER.]		[EVENING PRAYER.]	
		FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	.....	2	.....	14
3	f	Blasius, B. & M....	3	13	15
4	g	14	4	15	16
5	A	16	5	17	2 Cor. 1
6	b	18	6	19	2
7	c	20	7	21	3
8	d	22	8	23	4
9	e	24	9	25	5
10	f	26	10	27	6
11	g	Levit. 18	11	Levit. 19	7
12	A	20	12	26	8
13	b	Numb. 11	13	Numb. 12	9
14	c	13	14	14	10
15	d	16	15	17	11
16	e	20	16	21	12
17	f	22	Lu. 1 to 39	23	13
18	g	24	1 v. 39	25	Gal. 1
19	A	27	2	30	2
20	b	31	3	32	3
21	c	35	4	36	4
22	d	Deuter. 1	5	Deuter. 2	5
23	e	3	6	4	6
24	f	.....	7	.....	Ephes. 1
25	g	5	8	6	2
26	A	7	9	8	3
27	b	9	10	10	4
28	c	11	11	12	5
29*	...	13	Matth. 7	14	Rom. 12

'1540  
['1552]

'1752

it; nor was *S* then prefixed to the name of any one but *Peter*, *S. George*, *Leumas*, *S. Lawrence*, and *S. Clement*, were added in \* 1552; and *S* rather arbitrarily to five of the names, which had before existed in the calendar. *Magdelene* was at the same time intentionally omitted, the festival having been abolished; and *Barnabas Apostol*, evidently by a typographical error. In \* 1559 *Barnabas* was restored. In \* 1561 the *Evangel* or *Fasts* were first noticed, and nearly all the *Romish* holy-days now occurring were replaced; though *Andrew Bishop* did not re-appear before \* 1604, nor *St. Peter* with *S. John* before \* 1662. It was also in \* 1662, that the large majority of the titles and designations, which now accompany and explain the names, were first printed, merely a few of them having previously been inserted.

*f* Though there has existed, since the last review, some little variation between the days of the months, on which the different chapters of the Old Testament selected for the lessons were originally accustomed to be read, and those to which they were then assigned, yet the chapters themselves, except only in the following instances, are exactly the same, as ever.

*Gen. xvi.* may be found in our present Prayer Book, but did not occur in that of 1549.

These chapters were put down in \* 1549, though afterwards gradually omitted:—*Gen. xi*, xxxvi:—*Exod. xxxv*,

xi:—*Nom. x*, xv, xviii, xix, xxvi, xxviii, xxix, xxxiii, xxxiv:—*Deut. xxiii*:—*Josh. xi*, to xxii:—*Ezra ii*, viii, xi:—*Neh. iii*, vii, xi, xli:—*Pron. xxxi*:—*Tobit v*:—*Eccles. xvi*. *Ezra ii* occupied the place of *Ezra i*, from 1607 to the last review.

This inconsiderable discrepancy is very easily explained. Because, as proper lessons came to be appointed for an additional number of days, the regular lessons first placed in the calendar against such particular days were necessarily left out. See p. 10, n. a.

*g* The second lessons are still precisely what they have always been, as to the days of the months, as well as to the chapters. The twenty-ninth of February was only added to the calendar in \* 1662, and must, therefore, of course, be considered an exception.

*h* In the Prayer Books of \* 1549, \* 1552 and \* 1559 the whole of *Exod. vi* was appointed to be read. The chapter having, however, been omitted in \* 1561, was in \* 1604 fixed upon as a suitable lesson, instead of *Tobit v*, for the morning of October 1, and this remark added below:—*Note that the 6. of Exodus is to be read the first of October at Morning prayer, unto these words, These be the heads, &c.* We find it restored to its original place \* 1662, but with a similar limitation.

As until 1662 the days of this month were never numbered higher than twenty-eight. See p. 3, n. b.

1752

## THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

1549

'1552]

## MARCH

[HATH  
XXXI DAYS].[MORNING  
PRAYER.FIRST  
LESSON.SECOND  
LESSON.EVENING  
PRAYER.]FIRST  
LESSON.SECOND  
LESSON.

1752

	1	d	David, Abp...	Deut. 15	Luke 12	Deut. 16	Ephes. 6
	2	e	Chad, Bishop.	— 17	— 13	— 18	Philip. 1
	3	f	.....	— 19	— 14	— 20	— 2
	4	g	.....	— 21	— 15	— 22	— 3
	5	A	.....	— 24	— 16	— 25	— 4
	6	b	.....	— 26	— 17	— 27	Colos. 1
	7	c	Perpetua, M..	— 28	— 18	— 29	— 2
	8	d	.....	— 30	— 19	— 31	— 3
	9	e	.....	— 32	— 20	— 33	— 4
	10	f	.....	— 34	— 21	Josh. 1	1 Thea. 1
	11	g	.....	Joshua 2	— 22	— 3	— 2
	12	A	Gregory, M. B.	— 4	— 23	— 5	— 3
	13	b	.....	— 6	— 24	— 7	— 4
	14	c	.....	— 8	John 1	— 9	— 5
	15	d	.....	— 10	— 2	— 23	2 Thea. 1
	16	e	.....	— 24	— 3	Judg. 1	— 2
	17	f	.....	Judges 2	— 4	— 3	— 3
	18	g	Edw. King of	— 4	— 5	— 5	1 Tim. 1
	19	A	[West. Sax.	— 6	— 6	— 7	— 2, 3
	20	b	.....	— 8	— 7	— 9	— 4
14	21	c	Benedict, Ab..	— 10	— 8	— 11	— 5
3	22	d	.....	— 12	— 9	— 13	— 6
	23	e	.....	— 14	— 10	— 15	2 Tim. 1
11	24	f	.....Fast.	— 16	— 11	— 17	— 2
	25	g	Annunciation	.....	— 12	.....	— 3
19	26	A	[of V. Mary.	— 18	— 13	— 19	— 4
8	27	b	.....	— 20	— 14	— 21	Titus 1
	28	c	.....	Ruth 1	— 15	Ruth 2	— 2, 3
16	29	d	.....	— 3	— 16	— 4	Philemon
6	30	e	.....	1 Sam. 1	— 17	1 Sam. 2	Hebr. 1
	31	f	.....	— 3	— 18	— 4	— 2

See Note after the Table of certain Solemn Days, &amp;c.

# THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

APRIL				[MORNING PRAYER.]		[EVENING PRAYER.]	
[NATH XXX DAYS.]				FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
13	1	g	.....	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A	.....	— 7	— 20	— 8	— 4
	3	b	Richard, Bof C.	— 9	— 21	— 10	— 5
10	4	c	St. Ambrose...	— 11	Acta 1	— 12	— 6
	5	d	.....	— 13	— 2	— 14	— 7
18	6	e	.....	— 15	— 3	— 16	— 8
7	7	f	.....	— 17	— 4	— 18	— 9
	8	g	.....	— 19	— 5	— 20	— 10
15	9	A	.....	— 21	— 6	— 22	— 11
4	10	b	.....	— 23	— 7	— 24	— 12
	11	c	.....	— 25	— 8	— 26	— 13
12	12	d	.....	— 27	— 9	— 28	James 1
1	13	e	.....	— 29	— 10	— 30	— 2
	14	f	.....	— 31	— 11	2 Sam. 1	— 3
9	15	g	.....	2 Sam. 2	— 12	— 3	— 4
	16	A	.....	— 4	— 13	— 5	— 5
17	17	b	.....	— 6	— 14	— 7	1 Peter 1
6	18	c	.....	— 8	— 15	— 9	— 2
	19	d	Alphege, Abp.	— 10	— 16	— 11	— 3
	20	e	.....	— 12	— 17	— 13	— 4
	21	f	.....	— 14	— 18	— 15	— 5
	22	g	.....	— 16	— 19	— 17	2 Peter 1
	23	A	St. George, M.	— 18	— 20	— 19	— 2
	24	b	.....	— 20	— 21	— 21	— 3
	25	c	St. Mark, Ev.	.....	— 22	.....	1 John 1
	26	d	.....	— 22	— 23	— 23	— 2
	27	e	.....	— 24	— 24	1 Kings 1	— 3
	28	f	.....	1 Kings 2	— 25	— 3	— 4
	29	g	.....	— 4	— 26	— 5	— 5
	30	A	.....	— 6	— 27	— 7	2, 3 John
...	...	...	.....	.....	.....	.....	.....



752

# THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

549  
1552]

### MAY [HATH XXXI DAYS.]

#### [MORNING PRAYER.

#### EVENING PRAYER.]

FIRST  
LESSON.SECOND  
LESSON.FIRST  
LESSON.SECOND  
LESSON.

752

1	b	<i>St. Philip and</i>	.....	.....	.....	Jude
2	c	<i>[James,</i>	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d	<i>Invention of the</i>	— 10	Matth. 1	— 11	— 2
4	e	<i>[Cross.</i>	— 12	— 2	— 13	— 3
5	f	.....	— 14	— 3	— 15	— 4
6	g	<i>St. John Port. Lat.</i>	— 16	— 4	— 17	— 5
7	A	.....	— 18	— 5	— 19	— 6
8	b	.....	— 20	— 6	— 21	— 7
9	c	.....	— 22	— 7	2 Kings 1	— 8
10	d	.....	2 Kings 2	— 8	— 3	— 9
11	e	.....	— 4	— 9	— 5	— 10
12	f	.....	— 6	— 10	— 7	— 11
13	g	.....	— 8	— 11	— 9	— 12
14	A	.....	— 10	— 12	— 11	— 13
15	b	.....	— 12	— 13	— 13	— 14
16	c	.....	— 14	— 14	— 15	— 15
17	d	.....	— 16	— 15	— 17	— 16
18	e	.....	— 18	— 16	— 19	1 Cor. 1
19	f	<i>Dunstan, Abp.....</i>	— 20	— 17	— 21	— 2
20	g	.....	— 22	— 18	— 23	— 3
21	A	.....	— 24	— 19	— 25	— 4
22	b	.....	Ezra 1	— 20	Ezra 3	— 5
23	c	.....	— 4	— 21	— 5	— 6
24	d	.....	— 6	— 22	— 7	— 7
25	e	.....	— 9	— 23	Nehem. 1	— 8
26	f	<i>Augustine, Abp...</i>	Nehem. 2	— 24	— 4	— 9
27	g	<i>Ven. Bede, Presb.</i>	— 5	— 25	— 6	— 10
28	A	.....	— 8	— 26	— 9	— 11
29	b	<i>K. Charles II. Rest.</i>	— 10	— 27	— 13	— 12
30	c	.....	Esther 1	— 28	Esther 2	— 13
31	d	.....	— 3	Mark 1	— 4	— 14

# THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

1752

1549  
1552

1752

JUNE			[MORNING PRAYER.]		[EVENING PRAYER.]	
[HATH XXX DAYS.]			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	e	Nicomede, Martyr.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f	.....	— 7	— 3	— 8	— 16
3	g	.....	— 9	— 4	Job 1	2 Cor. 1
4	A	.....	Job 2	— 5	— 3	— 2
5	b	Boniface, Bishop...	— 4	— 6	— 5	— 3
6	c	.....	— 6	— 7	— 7	— 4
7	d	.....	— 8	— 8	— 9	— 5
8	e	.....	— 10	— 9	— 11	— 6
9	f	.....	— 12	— 10	— 13	— 7
10	g	.....	— 14	— 11	— 15	— 8
11	A	St. Barnabas, A.				
12	b	[& M.]	— 16	— 12	— 17, 18	— 9
13	c	.....	— 19	— 13	— 20	— 10
14	d	.....	— 21	— 14	— 22	— 11
15	e	.....	— 23	— 15	— 24, 25	— 12
16	f	.....	— 26, 27	— 16	— 28	— 13
17	g	St. Alban, Martyr.	— 29	Luke 1	— 30	Galat. 1
18	A	.....	— 31	— 2	— 32	— 2
19	b	.....	— 33	— 3	— 34	— 3
20	c	Tr. of Edw. King	— 35	— 4	— 36	— 4
21	d	[of West Sax.]	— 37	— 5	— 38	— 5
22	e	.....	— 39	— 6	— 40	— 6
23	f	.....Fast.	— 41	— 7	— 42	Ephes. 1
24	g	St. John Baptist.				
25	A	.....	Prov. 1	— 8	Prov. 2	— 2
26	b	.....	— 3	— 9	— 4	— 3
27	c	.....	— 5	— 10	— 6	— 4
28	d	.....Fast.	— 7	— 11	— 8	— 5
29	e	St. Peter, Apostle.				
30	f	.....	— 9	— 12	— 10	— 6
...	...	.....	.....	.....	.....	.....

†1752

# THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

\*1549  
[\*1552]

†1752

JULY			[MORNING PRAYER.]		[EVENING PRAYER.]	
[HATH XXXI DAYS.]			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	g	.....	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visitat. of Blessed	— 13	— 14	— 14	— 2
3	b	[Virgin Mary.	— 15	— 15	— 16	— 3
4	c	Tran. St. Martin...	— 17	— 16	— 18	— 4
5	d	.....	— 19	— 17	— 20	Colos. 1
6	e	.....	— 21	— 18	— 22	— 2
7	f	.....	— 23	— 19	— 24	— 3
8	g	.....	— 25	— 20	— 26	— 4
9	A	.....	— 27	— 21	— 28	1 Thes. 1
10	b	.....	— 29	— 22	— 31	— 2
11	c	.....	Eccles. 1	— 23	Eccles. 2	— 3
12	d	.....	— 3	— 24	— 4	— 4
13	e	.....	— 5	John 1	— 6	— 5
14	f	.....	— 7	— 2	— 8	2 Thes. 1
15	g	Swithun, Bishop...	— 9	— 3	— 10	— 2
16	A	.....	— 11	— 4	— 12	— 3
17	b	.....	Jerem. 1	— 5	Jerem. 2	1 Tim. 1
18	c	.....	— 3	— 6	— 4	— 2, 3
19	d	.....	— 5	— 7	— 6	— 4
20	e	Margaret, V. & M.	— 7	— 8	— 8	— 5
21	f	.....	— 9	— 9	— 10	— 6
22	g	St. M. Magdalene.	— 11	— 10	— 12	2 Tim. 1
23	A	.....	— 13	— 11	— 14	— 2
24	b	.....Fast.	— 15	— 12	— 16	— 3
25	c	St. James, Apostle.	—	— 13	.....	— 4
26	d	St. Anne.....	— 17	— 14	— 18	Titus 1
27	e	.....	— 19	— 15	— 20	— 2, 3
28	f	.....	— 21	— 16	— 22	Philemon
29	g	.....	— 23	— 17	— 24	Hebr. 1
30	A	.....	— 25	— 18	— 26	— 2
31	b	.....	— 27	— 19	— 28	— 3

# THE CALENDAR,

1752

WITH THE

## TABLE OF LESSONS.

AUGUST			[MORNING PRAYER.]		[EVENING PRAYER.]	
[HATH XXXI DAYS.]			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	c	Lammas-Day.....	Jerem. 29	John 20	Jerem. 30	Hebr. 4
2	d	.....	— 31	— 21	— 32	— 5
3	e	.....	— 33	Acts 1	— 34	— 6
4	f	.....	— 35	— 2	— 36	— 7
5	g	.....	— 37	— 3	— 38	— 8
6	A	Transfiguration...	— 39	— 4	— 40	— 9
7	b	Name of Jesus.....	— 41	— 5	— 42	— 10
8	c	.....	— 43	— 6	— 44	— 11
9	d	.....	— 45, 46	— 7	— 47	— 12
10	e	St. Lawrence.....	— 48	— 8	— 49	— 13
11	f	.....	— 50	— 9	— 51	James 1
12	g	.....	— 52	— 10	Lamen. 1	— 2
13	A	.....	Lamen. 2	— 11	— 3	— 3
14	b	.....	— 4	— 12	— 5	— 4
15	c	.....	Ezekiel 2	— 13	Ezek. 3	— 5
16	d	.....	— 6	— 14	— 7	1 Pet. 1
17	e	.....	— 13	— 15	— 14	— 2
18	f	.....	— 18	— 16	— 33	— 3
19	g	.....	— 34	— 17	Daniel 1	— 4
20	A	.....	Daniel 2	— 18	— 3	— 5
21	b	.....	— 4	— 19	— 5	2 Pet. 1
22	c	.....	— 6	— 20	— 7	— 2
23	d	.....Fast.	— 8	— 21	— 9	— 3
24	e	St. Bartholomew.	.....	— 22	.....	1 John 1
25	f	.....	— 10	— 23	— 11	— 2
26 <sup>a</sup>	g	.....	— 12	— 24	Hosea 1	— 3
27	A	.....	Hos. 2, 3	— 25	— 4	— 4
28	b	St. Augustine, Bp.	— 5, 6	— 26	— 7	— 5
29	c	St. John Baptist	— 8	— 27	— 9	2, 3 John
30	d	.....[beheaded.	— 10	— 28	— 11	Jude
31	e	.....	— 12	Matth. 1	— 13	Rom. 1

1549  
1552

1752

<sup>a</sup> The improved arrangement of the lessons promulgated in \* 1551 (see p. 10, n. a) had then brought Dom. xiii. and xiv. to become the first lesson respectively at Morning and chapter was ~~inserted~~ <sup>the day</sup>. In † 1604, however, the latter whilst to the former the following ~~was~~ <sup>substituted</sup> for it; ~~pend~~:—Note, that the 13. of Daniel, touching the history

of Susanna, is to be read unto these words: And king Atyages, &c. By James's new translation of the Bible both these chapters were placed among the Apocrypha; whence, in \* 1662, the note being left out, they were appointed to be used on Nos. 23 and 24 in their due order with the other uninspired books. Proo. xxx, too, was then ~~added~~ <sup>added</sup> and by the same authority.

## THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

549  
552]JULY  
[HATH  
XXXI DAYS.][MORNING  
PRAYER.EVENING  
PRAYER.]FIRST  
LESSON.SECOND  
LESSON.FIRST  
LESSON.SECOND  
LESSON.

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1	g	.....	Prov.	11	Luke	13	Prov.	12	Philip.	1
2	A	Visitat. of Blessed	—	13	—	14	—	14	—	2
3	b	[Virgin Mary.	—	15	—	15	—	16	—	3
4	c	Tran. St. Martin...	—	17	—	16	—	18	—	4
5	d	.....	—	19	—	17	—	20	Colos.	1
6	e	.....	—	21	—	18	—	22	—	2
7	f	.....	—	23	—	19	—	24	—	3
8	g	.....	—	25	—	20	—	26	—	4
9	A	.....	—	27	—	21	—	28	1 Thea.	1
10	b	.....	—	29	—	22	—	31	—	2
11	c	.....	Eccles.	1	—	23	Eccles.	2	—	3
12	d	.....	—	3	—	24	—	4	—	4
13	e	.....	—	5	John	1	—	6	—	5
14	f	.....	—	7	—	2	—	8	2 Thea.	1
15	g	Swithun, Bishop...	—	9	—	3	—	10	—	2
16	A	.....	—	11	—	4	—	12	—	3
17	b	.....	Jerem.	1	—	5	Jerem.	2	1 Tim.	1
18	c	.....	—	3	—	6	—	4	—	2, 3
19	d	.....	—	5	—	7	—	6	—	4
20	e	Margaret, V. & M.	—	7	—	8	—	8	—	5
21	f	.....	—	9	—	9	—	10	—	6
22	g	St. M. Magdalene.	—	11	—	10	—	12	2 Tim.	1
23	A	.....	—	13	—	11	—	14	—	2
24	b	.....Fast.	—	15	—	12	—	16	—	3
25	c	St. James, Apostle.	.....	—	—	13	.....	—	—	4
26	d	St. Anne.....	—	17	—	14	—	18	Titus	1
27	e	.....	—	19	—	15	—	20	—	2, 3
28	f	.....	—	21	—	16	—	22	Philemon	
29	g	.....	—	23	—	17	—	24	Hebr.	1
30	A	.....	—	25	—	18	—	26	—	2
31	b	.....	—	27	—	19	—	28	—	3

# THE CALENDAR,

'1752

WITH THE

## TABLE OF LESSONS.

AUGUST			[MORNING PRAYER.]		[EVENING PRAYER.]	
[HATH XXXI DAYS.]			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	c	Lammas-Day.....	Jerem. 29	John 20	Jerem. 30	Hebr. 4
2	d	.....	— 31	— 21	— 32	— 5
3	e	.....	— 33	Acts 1	— 34	— 6
4	f	.....	— 35	— 2	— 36	— 7
5	g	.....	— 37	— 3	— 38	— 8
6	A	Transfiguration...	— 39	— 4	— 40	— 9
7	b	Name of Jesus.....	— 41	— 5	— 42	— 10
8	c	.....	— 43	— 6	— 44	— 11
9	d	.....	— 45, 46	— 7	— 47	— 12
10	e	St. Lawrence.....	— 48	— 8	— 49	— 13
11	f	.....	— 50	— 9	— 51	James 1
12	g	.....	— 52	— 10	Lamen. 1	— 2
13	A	.....	Lamen. 2	— 11	— 3	— 3
14	b	.....	— 4	— 12	— 5	— 4
15	c	.....	Ezekiel 2	— 13	Ezek. 3	— 5
16	d	.....	— 6	— 14	— 7	1 Pet. 1
17	e	.....	— 13	— 15	— 14	— 2
18	f	.....	— 18	— 16	— 33	— 3
19	g	.....	— 34	— 17	Daniel 1	— 4
20	A	.....	Daniel 2	— 18	— 3	— 5
21	b	.....	— 4	— 19	— 5	2 Pet. 1
22	c	.....	— 6	— 20	— 7	— 2
23	d	.....Fast.	— 8	— 21	— 9	— 3
24	e	St. Bartholomew.	.....	— 22	.....	1 John 1
25	f	.....	— 10	— 23	— 11	— 2
26 <sup>a</sup>	g	.....	— 12	— 24	Hosea 1	— 3
27	A	.....	Hos. 2, 3	— 25	— 4	— 4
28	b	St. Augustine, Bp.	— 5, 6	— 26	— 7 <sup>u</sup>	— 5
29	c	St. John Baptist	— 8	— 27	— 9	2, 3 John
30	d	.....[beheaded.	— 10	— 28	— 11	Jude
31	e	.....	— 12	Matth. 1	— 13	Rom. 1

\*1549  
\*1552

'1752

<sup>a</sup> The improved arrangement of the lessons promulgated in \* 1561 (see p. 10, n. c) had then brought *Den. xlii.* and *xiv.* to become the first lesson respectively at Morning and chapter was *passim* *hijc* day. In †1604, however, the latter whilst to the former the following *substituted* for it; *pended*:—*Note, that the 13. of Daniel, touching the history*

*of Susanna, is to be read unto these words: And king Astyages, &c.* By James's new translation of the Bible both these chapters were placed among the Apocrypha; whence, in \* 1662, the note being left out, they were appointed to be used on *Nes. 23* and *24* in their due order with the other uninspired books. *From xxx.* too, was then *and by the same authority.*

1752

# THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

1549  
[1552]

### SEPTEMBER

[HATH

XXX DAYS.]

1752

			[MORNING PRAYER.]		[EVENING PRAYER.]	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	f	Giles, Abbot.....	Hosea 14	Matth. 2	Joel 1	Rom. 2
2	g	.....	Joel 2	— 3	— 3	— 3
3	A	.....	Amos 1	— 4	Amos 2	— 4
4	b	.....	— 3	— 5	— 4	— 5
5	c	.....	— 5	— 6	— 6	— 6
6	d	.....	— 7	— 7	— 8	— 7
7	e	Enurchus, Bishop.	— 9	— 8	Obadiah.	— 8
8	f	Nativ. of V. Mary.	Jonah 1	— 9	Jonah 2, 3	— 9
9	g	.....	— 4	— 10	Micah 1	— 10
10	A	.....	Micah 2	— 11	— 3	— 11
11	b	.....	— 4	— 12	— 5	— 12
12	c	.....	— 6	— 13	— 7	— 13
13	d	.....	Nahum 1	— 14	Nahum 2	— 14
14	e	Holy Cross Day....	— 3	— 15	Habak. 1	— 15
15	f	.....	Habak. 2	— 16	— 3	— 16
16	g	.....	Zeph. 1	— 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bishop..	— 3	— 18	Haggai 1	— 2
18	b	.....	Haggai 2	— 19	Zech. 1	— 3
19	c	.....	Zech. 2, 3	— 20	— 4, 5	— 4
20	d	.....Fast.	— 6	— 21	— 7	— 5
21	e	St. Matthew, Ap..	.....	— 22	.....	— 6
22	f	.....	— 8	— 23	— 9	— 7
23	g	.....	— 10	— 24	— 11	— 8
24	A	.....	— 12	— 25	— 13	— 9
25	b	.....	— 14	— 26	Malac. 1	— 10
26	c	St. Cyprian, Abp...	Malac. 2	— 27	— 3	— 11
27	d	.....	— 4	— 28	Tobit 1	— 12
28	e	.....	Tobit 2	Mark 1	— 3	— 13
29	f	St. Michael, A....	.....	— 2	.....	— 14
30	g	St. Jerom.....	— 4	— 3	— 6	— 15
...	...	.....	.....	.....	.....	.....

# THE CALENDAR,

WITH THE

## TABLE OF LESSONS.

1752

1549  
[1552]

1752

OCTOBER [HATH XXXI DAYS.]			[MORNING PRAYER.		EVENING PRAYER.]	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1 <sup>a</sup>	A	Remigius, Bishop.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	.....	— 9	— 5	— 10	2 Cor. 1
3	c	.....	— 11	— 6	— 12	— 2
4	d	.....	— 13	— 7	— 14	— 3
5	e	.....	Judith 1	— 8	Judith 2	— 4
6	f	Faith, V. & Mart.	— 3	— 9	— 4	— 5
7	g	.....	— 5	— 10	— 6	— 6
8	A	.....	— 7	— 11	— 8	— 7
9	b	St. Denys, Bishop.	— 9	— 12	— 10	— 8
10	c	.....	— 11	— 13	— 12	— 9
11	d	.....	— 13	— 14	— 14	— 10
12	e	.....	— 15	— 15	— 16	— 11
13	f	Translat. of King [Edw. Conf.]	Wisdom 1	— 16	Wisdom 2	— 12
14	g	.....	— 3	Lu. 1 to 39	— 4	— 13
15	A	.....	— 5	l. v. 39	— 6	Galat. 1
16	b	.....	— 7	— 2	— 8	— 2
17	c	Etheldreda, Virg.	— 9	— 3	— 10	— 3
18	d	St. Luke, Evang.	.....	— 4	.....	— 4
19	e	.....	— 11	— 5	— 12	— 5
20	f	.....	— 13	— 6	— 14	— 6
21	g	.....	— 15	— 7	— 16	Ephes. 1
22	A	.....	— 17	— 8	— 18	— 2
23	b	.....	— 19	— 9	Ecclus. 1	— 3
24	c	.....	Ecclus. 2	— 10	— 3	— 4
25	d	Crispin, Martyr...	— 4	— 11	— 5	— 5
26	e	.....	— 6	— 12	— 7	— 6
27	f	.....Fast.	— 8	— 13	— 9	Phillip. 1
28	g	S. Simon & S. Jude.	.....	— 14	.....	— 2
29	A	.....	— 10	— 15	— 11	— 3
30	b	.....	— 12	— 16	— 13	— 4
31	c	.....Fast.	— 14	— 17	— 15	Colos. 1

<sup>a</sup> In 1604 an express injunction was issued, that we should "at evening prayer, instead of the sixth chapter of Tobie, read the twentieth of Jona." (For the morning first lesson see p. 12, n. h.) And so with respect to the

following day, that we should also, "at evening prayer, instead of the eighth chapter of Tobie, read the two and twentieth of Iona." This arrangement was altered in 1609.



\*1662

# TABLES AND RULES FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

## RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

['1752]

**EASTER-DAY** (on which the rest depend) is always the *First Sunday* after the Full Moon which happens [upon, or] next after the *Twenty-first Day of March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

*Advent-Sunday* is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

\*1561

Septuagesima	} Sunday is	Nine	} Weeks before <i>Easter</i> .
Sextagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	

['1662]

[Rogation-Sunday <sup>a</sup> ]	} is	Five Weeks	} after <i>Easter</i> .
[Ascension-Day]		Forty Days	
Whit-Sunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

\*1662

## A<sup>c</sup> TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE

## CHURCH OF ENGLAND THROUGHOUT THE YEAR.

\*1561

All Sundays in the Year.

['1662]

The Circumcision of our Lord  
**JESUS CHRIST.**  
The Epiphany.  
[The Conversion of *St. Paul*.]  
The Purification of the Blessed Virgin.  
The Annunciation of the Blessed Virgin.  
*St. Mark* the Evangelist.  
*St. Philip* [and <sup>d</sup> *St. James*] the Apostles.  
The Ascension of our Lord  
**JESUS CHRIST.**  
[*St. Barnabas*.]  
The Nativity of *St. John* Baptist.

*St. Peter* the Apostle.  
*St. James* the Apostle.  
*St. Bartholomew* the Apostle.  
The *St. Matthew* the Apostle.  
*St. Michael* [and <sup>d</sup> all Angels].  
Days *St. Luke* the Evangelist.  
of the *St. Simon* and [*St.*] *Jude* the Apostles.  
Feasts All Saints.  
of *St. Andrew* the Apostle.  
*St. Thomas* the Apostle.  
The **NATIVITY** of Our LORD.  
*St. Stephen* the Martyr.  
*St. John* the Evangelist.  
The Holy Innocents.

['1662]

['1752]

['1662]

*Monday and Tuesday in Easter-Week.*  
*Monday and Tuesday in Whitsun-Week.*

<sup>a</sup> These two words were inserted in \* 1662, "before Easter" having previously occupied their place; as, until the same period, "after Easter" occupied the place of "is" in the list immediately following.

<sup>b</sup> \* 1561 Rogation.

<sup>c</sup> \* 1561 ¶ These to be observed for holy dayes, and none other.

That is to say: all Sundayes, &c.

This list of holidays had been sanctioned by an act passed in March 1553 (5 & 6 Edw. vi. c. 8.) expressly for that purpose, which act, however, in the very commencement of the second session of Mary's first parliament (Oct. 24, 1553) was repealed and made void. See p. 25, n. a.

<sup>d</sup> \* 1561 and (\* 1662 S.) Jacob.

<sup>e</sup> \* 1561 Thurgangell.

<sup>f</sup> \* 1561 ¶ A brief declaration when every Terme begynneth and endeth.

Be it knowne that Easter Terme begynneth alwayes the xviij. day after Easter, reckanyng Easter day for one: and

endeth the Munday next after the Ascension day.

Trinitie Terme begynneth xii. dayes after Whytuesday, and continueth xix. dayes.

Michaelmas Terme begynneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of November. Hyllarys Terme begynneth the xxiii. or xxiiii. day of January, and endeth the xii. or xiii. day of February.

In Easter Terme, on the Ascension day. In Trinitie Terme, on the Nativity of Saint John Baptist. In Michaelmas Terme, on the feast of all Saints. In Hyllarys Terme, on the feast of the Purification of our Lady: The Quenes Judges of Westminster do not use to sit in Judgment, nor upon any Sundayes.

Sometimes (1627, 1638) the heading was:—¶ A rule to know when the Terme beginneth and endeth.

The latter portion, respecting the sitting of the Judges, does not occur in every subsequent Prayer Book, even when the former is printed; and the whole was omitted in \* 1662.

# A TABLE

OF THE

## VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before	{	The <sup>a</sup> Nativity of our Lord.	{	St. John Baptist.
		The Purification of the Blessed Virgin Mary.		St. Peter.
		The Annunciation of the Blessed Virgin.		St. James.
		Easter-Day.		St. Bartholomew.
		Ascension-Day.		St. Matthew.
		Pentecost.		St. Simon and St. Jude.
		St. Matthias.		St. Andrew.
				St. Thomas.
				All Saints.

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

### DAYS OF FASTING, OR ABSTINENCE.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, being the *Wednesday, Friday, and Saturday* after.....
  1. The First *Sunday* in Lent.
  2. The Feast of *Pentecost*.
  3. *September* 14.
  4. *December* 13.
- III. The Three *Rogation-Days*, being the *Monday, Tuesday, and Wednesday*, before *Holy Thursday*, or the *Ascension* of our Lord.
- IV. All the *Fridays* in the Year, except *CHRISTMAS-DAY*.

### CERTAIN SOLEMN DAYS,

FOR WHICH PARTICULAR SERVICES ARE APPOINTED.

- I. The Fifth Day of *November*, being the Day kept in Memory of the *Papists' Conspiracy*.
- II. The Thirtieth Day of *January*, being the Day kept in Memory of the *Martyrdom* of King *Charles* the First.
- III. The Twenty-ninth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.
- IV. [The<sup>b</sup> Twentieth Day of *June*, being the Day on which Her Majesty began her happy Reign.]

\* \* The c Numbers prefixed to the several Days, (in the foregoing Calendar) between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive, denotes the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years, of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

\*1752

<sup>a</sup> Edward's "Acts for the keeping of Hollie daies and Fastings days" contains a list of Feasts very similar to the present one. The only difference con-sists in its enacting that "every Even or daie next going before all of the said Feastes of Thospital (see p. 84), other then of St. John the Evangelist, and Phillipp and Jacob, shalbe fasted." This act, as has been mentioned before, the first parliament of Mary repealed, though it was afterwards revived (about May 1604), namely by 1 & 2 Jac. I. c. 25. The substance of the note following, commanding Saturday, instead of Sunday, to be fasted for the Even, may be found

likewise in the fifth section of the same act.

<sup>b</sup> Though a similar paragraph is not authorized by the sealed Prayer Book, or by the act of 1751, yet it may be found in 1706, and occasionally afterwards. It seems to have been regularly introduced on the service being annexed to the Prayer Book, the royal command for which is only dated Oct. the 7th 1701. See Preface, sect. 7.

c In the act of 1751 this note is printed under the months of March and April, and begins thus:—"The Numbers here prefixed to the several Days, between," &c.

\*1752

# A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE,  
ACCORDING TO THE FOREGOING CALENDAR.

## ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 1899 INCLUSIVE.

### SUNDAY LETTERS.

\*1561

Golden Number.	A	B	C	D	E	F	G
I	April 16	— 17	— 18	— 19	— 20	— 14	— 15
II	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III	Mar. 26	— 27	— 28	— 29	— 23	— 24	— 25
IV	April 16	— 17	— 11	— 12	— 13	— 14	— 15
V	April 2	— 3	— 4	— 5	— 6	Mar. 31	Apr. 1
VI	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII	April 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII	April 2	— 3	Mar. 28	— 29	— 30	— 31	Apr. 1
IX	April 16	— 17	— 18	— 19	— 20	— 21	— 22
X	April 9	— 10	— 11	— 5	— 6	— 7	— 8
XI	Mar. 26	— 27	— 28	— 29	— 30	— 31	— 25
XII	April 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	Mar. 26	— 27	— 28	— 22	— 23	— 24	— 25
XV	April 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI	April 2	— 3	— 4	— 5	Mar. 30	— 31	Apr. 1
XVII	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII	April 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX	April 2	Mar. 27	— 28	— 29	— 30	— 31	Apr. 1

\*1752

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

a \* 1561 ¶ To fynde Easter for ever.  
b \* 1561 When ye have found the Sunday letter in the uppermost line, guide your eye downwards from the same, till ye come right over agaynste the prime, and there is

shewed both what moneth, and what daye of the moneth Easter falleth that year.  
c This passage was first introduced in \* 1662.

# A\* TABLE

or

## THE MOVEABLE FEASTS

FOR THIRTY YEARS,

ACCORDING TO THE FOREGOING CALENDAR.

1752

\*1662  
[1752]

Year of our Lord.	Golden Num- ber.	The Epact.	[Sunday <sup>b</sup> Letter.]	Sundays after Epiphany.	Septua- gesima Sunday.	The First Day of Lent.	Easter Day.
1841	XVIII	7	C	Four	Feb. 7	Feb. 24	Apr. 11
1842	XIX	18	B	Two	Jan. 23	— 9	Mar. 27
1843	I	0	A	Five	Feb. 12	Mar. 1	Apr. 16
1844	II	11	GF	Four	— 4	Feb. 21	— 7
1845	III	22	E	One	Jan. 19	— 5	Mar. 23
1846	IV	3	D	Four	Feb. 8	— 25	Apr. 12
1847	V	14	C	Three	Jan. 31	— 17	— 4
1848	VI	25	BA	Six	Feb. 20	Mar. 8	— 23
1849	VII	6	G	Four	— 4	Feb. 21	— 8
1850	VIII	17	F	Two	Jan. 27	— 13	Mar. 31
1851	IX	28	E	Five	Feb. 16	Mar. 5	Apr. 20
1852	X	9	DC	Four	— 8	Feb. 25	— 11
1853	XI	20	B	Two	Jan. 23	— 9	Mar. 27
1854	XII	1	A	Five	Feb. 12	Mar. 1	Apr. 16
1855	XIII	12	G	Four	— 4	Feb. 21	— 8
1856	XIV	23	FE	One	Jan. 20	— 6	Mar. 23
1857	XV	4	D	Four	Feb. 8	— 25	Apr. 12
1858	XVI	15	C	Three	Jan. 31	— 17	— 4
1859	XVII	26	B	Six	Feb. 20	Mar. 9	— 24
1860	XVIII	7	AG	Four	— 5	Feb. 22	— 8
1861	XIX	18	F	Two	Jan. 27	— 13	Mar. 31
1862	I	0	E	Five	Feb. 16	Mar. 5	Apr. 20
1863	II	11	D	Three	— 1	Feb. 18	— 5
1864	III	22	CB	Two	Jan. 24	— 10	Mar. 27
1865	IV	3	A	Five	Feb. 12	Mar. 1	Apr. 16
1866	V	14	G	Three	Jan. 28	Feb. 14	— 1
1867	VI	25	F	Five	Feb. 17	Mar. 6	— 21
1868	VII	6	ED	Four	— 9	Feb. 26	— 12
1869	VIII	17	C	Two	Jan. 24	— 10	Mar. 28
1870	IX	28	B	Five	Feb. 13	Mar. 2	Apr. 17

\* 1552 ¶ An Almanack for xix. [1550. xxx.] years.  
This almanack embraced the first four columns of the  
said "Table," with one for "The Cycle of the sunne,"  
† the only day determined by it was Easter-day.  
\* 1561 The Almanack.  
This very nearly resembles the "Table" printed in the

sealed Prayer Book, and which is now in use; the only  
columns wanting are those for the Epact, and for the  
sundays after Epiphany and Trinity.  
\* 1662 A Table of the Moveable Feasts calculated for  
fourty years.  
δ \* 1552 Dominical letter.

†1752

**A TABLE**  
 " **THE MOVEABLE FEASTS**  
 " **FOR THIRTY YEARS,**  
**ACCORDING TO THE FOREGOING CALENDAR.**  
*(Continued.)*

\*1662

Year of our Leas.	Rogation Sunday <sup>a</sup> .	Ascension Day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
1841	May 16	May 20	May 30	Twenty-four	Nov. 28
1842	— 1	— 5	— 15	Twenty-six	— 27
1843	— 21	— 25	June 4	Twenty-four	Dec. 3
1844	— 12	— 16	May 26	Twenty-five	— 1
1845	April 27	— 1	— 11	Twenty-seven	Nov. 30
1846	May 17	— 21	— 31	Twenty-four	— 29
1847	— 9	— 13	— 23	Twenty-five	— 28
1848	— 28	June 1	June 11	Twenty-three	Dec. 3
1849	— 13	May 17	May 27	Twenty-five	— 2
1850	— 5	— 9	— 19	Twenty-six	— 1
1851	— 25	— 29	June 8	Twenty-three	Nov. 30
1852	— 16	— 20	May 30	Twenty-four	— 28
1853	— 1	— 5	— 15	Twenty-six	— 27
1854	— 21	— 25	June 4	Twenty-four	Dec. 3
1855	— 13	— 17	May 27	Twenty-five	— 2
1856	April 27	— 1	— 11	Twenty-seven	Nov. 30
1857	May 17	— 21	— 31	Twenty-four	— 29
1858	— 9	— 13	— 23	Twenty-five	— 28
1859	— 29	June 2	June 12	Twenty-two	— 27
1860	— 13	May 17	May 27	Twenty-five	Dec. 2
1861	— 5	— 9	— 19	Twenty-six	— 1
1862	— 25	— 29	June 8	Twenty-three	Nov. 30
1863	— 10	— 14	May 24	Twenty-five	— 29
1864	— 1	— 5	— 15	Twenty-six	— 27
1865	— 21	— 25	June 4	Twenty-four	Dec. 3
1866	— 6	— 10	May 20	Twenty-six	— 2
1867	— 26	— 30	June 9	Twenty-three	— 1
1868	— 17	— 21	May 31	Twenty-four	Nov. 29
1869	— 2	— 6	— 16	Twenty-six	— 28
1870	— 22	— 26	June 5	Twenty-three	— 27 <sup>b</sup>

<sup>a</sup> \* 1561 Rogation week.

1630 Rogation Sunday.

1634 Rogation Sunday.

<sup>b</sup> \* 1561 Note, that the supputation of the year of our Lord, in the Church of England, beginneth the .xxv. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the virgin Mary.

In \* 1662 this notice reached only as far as "the Five and twentieth day of March," and in † 1752 was entirely abandoned.

Instead of that, which immediately precedes, respecting the commencement of the year, in some Prayer Books (1607, 1637, 1631) the following observations occur here.

1607 ¶ Of the Golden number.

The Golden number is so called, because it was written in

the Kalender with letters of Gold, right at that day wherein the Moone changed, and it is the space of six. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sunne: and therefore it is also called the Cycle of the Moone, in the which the Solistice and Equinoxiall doe returne to all one point in the Zodiacus.

To finde it every yeere, you must adde one yeere to the yeere of Christ, (for Christ was borne one yeere of the 19 already past) then divide the whole by 19. and that which resteth, is the Golden number for that yeere: if there be no surplussage, it is then 19.

¶ Note that the Golden number and Dominical letter doth change every year the first day of January. And the Epact the first of March for ever. Note also that the yeere of our Lord beginneth the .xxv. day, &c... Virgin Mary.

**A TABLE**  
OF THE  
**MOVEABLE FEASTS,**  
**ACCORDING TO THE SEVERAL DAYS THAT EASTER**  
**CAN POSSIBLY FALL UPON.**

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**TABLE TO FIND EASTER**  
FROM  
**THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.**

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**GENERAL TABLES**  
FOR  
**FINDING THE DOMINICAL OR SUNDAY LETTER,**  
AND THE  
**PLACES OF THE GOLDEN NUMBERS IN**  
**THE CALENDAR.**

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a It was not thought necessary to reprint those tables, which have no connexion with the object of the present publication.

# MORNING AND EVENING PRAYER,

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

**T**HE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the second year of the Reign of King *Edward* the Sixth<sup>d</sup>.

a \* 1552 ¶ The order where Mornings and Evening prayer shalbe used and sayde.

b \* 1552 ¶ The morning and evening prayer shalbe used in suche place of the Church, chapel, or Chancell, & the minister shal so turne him, as y<sup>e</sup> people maye best heare. And if there be any controversie therein, the matter shalbe referred to the orderarie, & he or his deputie shal appoynte the place, and the chancels shal remaine as they have done in times past.

c \* 1552 And here is to be noted, that the minister at the tyme of the communion, & at al other times in his ministracion, shall use nether Albe, Vestement, nor Cope: but beyng Archbishopp, or Bishop, he shal have and weare a rochet; & beyng a priest or Deacon, he shal have and weare a surplices only.

† 1559 And here, &c... ministracion, shall use suche ornaments in the church, as was in use by authoritie of Parliament in the second yere of the reygne of king Edward the vi. according to the Acte of Parliament set in the beginning of thys booke.

d The five following rubrics occur only in the first Prayer Booke of Edward VI. and are placed at the very end of it, but seem rather to belong here.

\* 1549 ¶ Certayne Notes for the more playne explication and decent ministracion of thinges contained in thys booke.

In the saying or singing of *Mevens and Evensonge, Baptizing and Burying*, the minister, in paryshe churches and

chapels annexed to the same, shall use a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Proctors, Masters, Prebendaries and fellows, being Graduates, may use in the quire beside theyr Surples, suche hoodes as pertaineth to their severall degrees, whiche they have taken in any universitie within this realme. But in all other places, every minister shall be at libertie to use any Surples or no. It is also seemly that Graduates, when they doe preach, shoulde use suche hoodes as pertaineth to theyr severall degrees.

¶ And whensoever the Bishop shall celebrate the holy communion in the church, or execute any other publique ministracyon: he shall have upon hym, besyde his rochet, a Surples or albe, and a cope or vestments, and also his pastorall staffe in hys hande, or elles borne or holden by hys chapeleyn.

¶ As touching kneeling, crouching, holding up of hands, knocking upon the brest, and other gestures: they may be used or left, as every mans dewtyen serveth, without blame.

¶ Also upon Christmas daye, Ester daye, the Ascension daye, whitsondaye, and the feast of the Trinitie, maye be used any parte of holie scripture herafter to be certaynly limited and appoynted, in the steede of the Letany.

¶ If there be a sermon, or for other greet cause, the Curate by his discrecion, maye leave out the Letanye, Gloria in excelsis, the Credo, thomely and the exhortacion to the Communion.

[THE<sup>e</sup>] ORDER FOR  
MORNING PRAYER,  
DAILY THROUGHOUT THE YEAR<sup>b</sup>.

[\*1662  
\*1552]

¶ *At the beginning [of <sup>c</sup> Morning Prayer] the Minister shall read with a loud voice some one [or more] of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.* \*1552  
\*1662

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. [27<sup>d</sup>.]*

I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalms vi. 1.*

Repent ye; for the Kingdom of heaven is at hand. [*St. Matth. iii. 2.*]

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, [O<sup>r</sup> Lord]; for in thy sight shall no man living be justified. *Psalms cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: [but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.] 1 *St. John i. 8, 9.*

<sup>a</sup> \*1552 ¶ An.

<sup>b</sup> \*1549 An Ordre for Mattyns dayly through the yere.

<sup>c</sup> \*1552 both of morning prayer, and likewise of evening praier,

<sup>d</sup> The number of the verse referred to was not always put, either here or elsewhere, before the last review; and never, in the more ancient Prayer Books.

<sup>e</sup> 1552 *Math. iii.*

Previous to 1662, the name of no inspired writer is ever found with the title of *Saint* prefixed.

<sup>f</sup> These words were inserted from the preceding verse of the same psalm, as early even as the introduction of the sentences of scripture themselves.



\*1549 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

[\*1662] ¶ *Then<sup>a</sup> shall follow the Psalms in order as they are appointed.] And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory<sup>b</sup> be to the Father, and to the Son : and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

\*1662 ¶ *Then<sup>c</sup> shall be read distinctly with an audible voice the First Lesson, taken out of the old Testament, as is appointed in the Calendar, except there be Proper Lessons assigned for that day. He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.*

¶ *Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

<sup>a</sup> \*1549 *Then shall folowe certaine Psalmes in ordre as they been [1552 bee] appointed in a table made for that purpose, excepte there be proper Psalmes appointed for that day. See p. 8, n. a.*

<sup>b</sup> This doxology was first printed at length, and "Answer" prefixed, in \*1662.

<sup>c</sup> \*1549 *Then shalbe read. ii. lessons distinctly with a loude voyce, that the people may heare. The first of the olde testament, the seconde of the newe. Like as they be appointed by [1607 in] the Kalender, excepte there be proper lessons assigned for that day: The minister that readeth the lesson, standyng & turning him so as he may best be heard of all suche as be present. And before every lesson, the minister shall saye thus. The firste, seconde. iii. or. iiiii. Chapter of Genesis, or Exodus, Mattheue, Marke, or other*

*lyke as is appoynted in the Kalender. And in the ende of every Chapter he shall saye.*

¶ *Here endeth suche a Chapter of suche a booke.*

*And (to the ende the people may the better heare) in suche places where they doe sing, there shall the lessons be song in a playne tune after the maner of distincte readyng: and lykewyse the Epistle and Gospell.*

¶ *After the fyrst lesson shall folowe Te deum laudamus in Englyshe, dayly throughout the yeare [\*1552 through the whole yeare.] excepte in Lent, all the whiche time in the place of Te deum shalbe used Benedicite omnia opera Domini Domino, in Englishe as foloweth.*

From \*1552 the last rubric ended with "yeare," though "throughout" was more generally put for "through," and "whole" was sometimes omitted.

# MORNING PRAYER.

\*1552

*Te Deum Laudamus.*

\*1549

**W**E praise thee, O God : [we<sup>a</sup> acknowledge] thee to be the Lord. [\*1662]

All the earth doth worship thee : the Father everlasting.

To thee all angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth [are <sup>b</sup>full of] the Majesty : of thy Glory. [\*1552]

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : [doth<sup>c</sup> acknow- [\*1662] ledge] thee ;

The Father : of an infinite Majesty ;

[Thine<sup>d</sup>] honourable, true : and only Son ;

[1607]

[Also<sup>e</sup> the Holy Ghost] : the Comforter.

[\*1552]

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest [at<sup>f</sup> the] right hand of God : in the Glory of the Father. [1622]

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

*¶ Or this Canticle,*

\*1552

*Benedicite, omnia Opera.*

\*1549

**O** ALL ye Works of the Lord, [bless<sup>g</sup> ye the Lord : praise him, [\*1552] and magnify him] for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

<sup>a</sup> \* 1549 we knowlage

<sup>b</sup> \* 1549 are replenished with

<sup>c</sup> \* 1549 doeth knowlage

<sup>d</sup> \* 1549 Thy

<sup>e</sup> \* 1549 The holy gost also beyng

<sup>f</sup> \* 1549 on the

<sup>g</sup> \* 1549 speake good of the Lorde :

praise him and set him up

The original wording of almost every verse in this canticle is the same ; which fact must be borne in mind, whilst reading, as no further notice will be taken, except of the few trifling variations from it.

\*1549 O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

[\*1552] O ye Fire and Heat, [bless<sup>a</sup> ye] the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, [bless<sup>b</sup> ye] the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

# MORNING PRAYER.

\*1552

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever. \*1549

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, [bless \*ye the Lord : praise him,] and magnify him for ever. [\*1552]

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory <sup>b</sup>be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then<sup>c</sup> shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.* \*1662

*Benedictus.* St. Luke i. 68.

\*1549

**B**LESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath [raised<sup>a</sup> up a mighty salvation for us] : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : [which<sup>e</sup> have] been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to [our<sup>f</sup> forefathers] : and to remember his holy Covenant,

To perform the oath which he sware to [our<sup>g</sup> forefather] Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from [on<sup>h</sup> high] hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

[\*1662]

<sup>a</sup> \* 1549 speake ye good of the Lorde : praye ye him,

In the following verse exactly the same reading occurs.

<sup>b</sup> Before 1662 these concluding doxologies are sometimes printed at length, and sometimes not.

<sup>c</sup> \* 1549 And after the second lesson, throughout the whole yere, shall be used *Benedictus dominus deus*

Israel, &c. in *Englishe* as foloweth.

<sup>e</sup> 1552 ¶ And after the second lesson shall be used and sayde, *Benedictus*, in *Englishe* as foloweth.

<sup>d</sup> \* 1549 lyfted up an horne of salvation to us

<sup>e</sup> 1549 which hath

<sup>f</sup> 1549 our fathers

<sup>g</sup> 1549 our father

<sup>h</sup> 1549 an high



\*1549 Glory be to the Father, and to the Son : and to the Holy Ghost ;  
As it was in the beginning, is now, and ever shall be : world  
without end. Amen.

\*1662

¶ *a Or this Psalm,*

\*1552

*Jubilate Deo. Psalm c.*

**O** BE joyful in the Lord, all ye lands : serve the Lord with  
gladness and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made  
us, and not we ourselves ; we are his people, and the sheep of his  
pasture.

O go your way into his gates with thanksgiving, and into his  
courts with praise : be thankful unto him, and speak good of his  
Name.

For the Lord is gracious, his mercy is everlasting : and his truth  
endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;  
As it was in the beginning, is now, and ever shall be : world  
without end. Amen.

\*1662 ¶ *Then<sup>b</sup> shall be sung or said the Apostles' Creed by the Minister and the  
people, standing: except only such days as the Creed of St. Athanasius  
is appointed to be read.*

\*1552 **I** BELIEVE in God the Father Almighty, Maker of heaven and  
earth :

And in Jesus Christ his only Son our Lord, Who was conceived  
by the Holy Ghost, Born of the Virgin Mary, Suffered under Pon-  
tius Pilate, Was crucified, dead, and buried, He descended into  
hell ; The third day he rose again from the dead, He ascended  
into heaven, And sitteth on the right hand of God the Father  
Almighty ; From thence [he <sup>c</sup>shall] come to judge the quick and  
the dead.

I believe in the Holy Ghost ; The holy Catholic Church ; The  
Communion of Saints ; The Forgiveness of sins ; The Resurrection  
of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following<sup>d</sup>, all devoutly kneeling ; the  
Minister first pronouncing with a loud voice,*

*a* \* 1552 ¶ *Or els thys Psalme.*  
\* 1559 *Or the [1607 this] c.*  
*Psalme.*

*b* \* 1549 *Then [after Benedictus]  
shalbe sayed dayly through the  
yere, the prayers folowyng aswell  
at evensong, as at Mattyns, all de-  
voutly knelyng.*

Lorde have mercy upon us.  
Christe have mercy upon us. Lorde  
have mercy upon us.

*Then the minister shal say the  
Crede and the Lordes prayer in  
Englishe, with a loude voyce, &c.*

*Aunsweere.* But deliver us from

evill. Amen.

*Priest.* O Lorde shew thy mercy  
upon us.

*Aunsweere.* And graunte, &c.

\* 1552 ¶ *Then [after Jubilate]  
shall be sayd the Crede, by the mi-  
nister and the people, standinge.*

*c* 1552 shall be

Sometimes one arrangement of  
the words is found, sometimes an-  
other, in the earliest Prayer Books.

*d* \* 1552 *as well at Evening prayer,  
as at Mornynge prayer :*

These words were omitted in  
\*1662.

# MORNING PRAYER.

\*1552

The<sup>a</sup> Lord be with you.

\*1552

*Answer.* And with thy spirit.

[*Minister*<sup>b</sup>.] Let us pray.

[1559]

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer<sup>c</sup> with a loud voice.*

**O** UR<sup>d</sup> Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the [Priest<sup>e</sup>] standing up shall say,*

[\*1662]

O Lord, shew thy mercy upon us.

\*1549

*Answer.* And grant us thy salvation.

[*Priest*<sup>f</sup>.] O Lord, save the Queen.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not [thy<sup>g</sup>] Holy Spirit from us.

[1552]

¶ *Then shall<sup>h</sup> follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at [Morning Prayer<sup>i</sup>] throughout all the year, as followeth<sup>k</sup>; [all kneeling].*

\*1552

\*1662

\* In \*1549 this sentence preceded by the word "*Priest*," and the answer to it, were placed as the last of the suffrages, which followed the Lord's prayer.

<sup>b</sup> In 1552 we find here "*The Minister*" and in 1638 and 1660 "*Priest*."

<sup>c</sup> \*1552 in *Englishe*  
These words were left out in \*1662.

<sup>d</sup> The Lord's prayer was here very rarely printed at length before 1662.

<sup>e</sup> \*1552 *Minister*.

Though in 1622 this word had been changed into "*Priest*," Prayer Books published in 1627, 1630, and 1638 still retained the reading of 1552.

<sup>f</sup> \*1604 *Minister*: 1622 *Priest*.

39

And such also was the case with the four succeeding instances, except that in 1627 "*Minister*" and "*Priest*" were used alternately. See the Communion service, where a similar alternation is shewn to occur twice in the same Prayer Book.

<sup>g</sup> 1549 *thyne*  
Two copies by Whytchurche, in 1552, also have "*thyne*."

<sup>h</sup> \*1549 *dayly folowe*  
The word "*dayly*" was omitted in 1552.

<sup>i</sup> \*1549 *Mattyns*.

<sup>k</sup> \*1549 *The Priest standyng up, and saying.*

Let us pray.

¶ *Then the Collect of the daye.*

¶ In \*1552 this was omitted.

\*1552

# MORNING PRAYER.

\*1549

*The second Collect, for Peace.*

[\*1662] **O** GOD, who art [the] author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not [1572] fear the power of any adversaries, through the might of [Jesus\*] Christ our Lord. *Amen*<sup>b</sup>.

*The third Collect, for Grace.*

[1552] **O** LORD, our heavenly Father, Almighty and [everlasting<sup>c</sup>] God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen*<sup>d</sup>.

\*1662

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

\*1559

*A<sup>e</sup> Prayer [for<sup>f</sup>] the Queen's Majesty.*

[1572]

**O** LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and [1607] walk in thy way: Endue her [plenteously<sup>g</sup>] with heavenly gifts; grant her in health and wealth long to live; [strengthen<sup>h</sup> her] that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen*.

\*1662

*A<sup>i</sup> Prayer for the Royal Family.*

'1604

**A**LMIGHTY God, [the<sup>k</sup> fountain of all goodness,] we humbly beseech thee to bless *Adelaide* the Queen Dowager, The

<sup>a</sup> 1549 Jesu

<sup>b</sup> Until 1662 this word is uniformly found throughout in the same character as the prayer, which it terminates.

<sup>c</sup> \* 1549 everlyvying

<sup>d</sup> Previous to the last review the Morning service, as printed, ended here.

<sup>e</sup> This and the two following prayers, on their introduction into our liturgy, formed part of "*The letany*," and were placed there, as in their present order, so also immediately before "*A prayer of Chrysostome*."

<sup>f</sup> \* 1559 of <sup>g</sup> \* 1559 plenteously

<sup>h</sup> \* 1559 strength her

<sup>i</sup> † 1604 ¶ *A prayer for the Queene and Prince, and other the King and Queenes children.*

1634 ¶ *A prayer for the Queene, Prince Charles, and the rest of the Royall Progenie.*

<sup>k</sup> † 1604 which hast promised to be a Father of thine elect and of their seed,

The clause now in our Prayer Book first occurred in that dated 1627. In 1632, however, the original clause was restored, but having been, in the next year, once more removed, it did not again appear. See Preface, sect. 16.

## MORNING PRAYER.

\*1662

Prince *Albert*, and all [the\* Royal Family]: Endue them with thy †1604 Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and People.*

\*1662

**A**LMIGHTY and everlasting God, [who<sup>b</sup> alone] workest great \*1559 marvels; Send down upon our Bishops and Curates, and all [\*1662] Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

*A<sup>c</sup> Prayer of St. CHRYSOSTOM.*

\*1662

**A**LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 COR. xiii.

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Morning Prayer throughout the Year.*

\* † 1604 the King and Queenes  
Royal Progenie

Several modes of expressing the  
same thing are met with before 1662.

See p. 52, n. e.

<sup>b</sup> \* 1559 whiche onely

<sup>c</sup> See the end of the Litany for  
this prayer and the benediction.



# THE<sup>a</sup> ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

662 ¶ *At<sup>b</sup> the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalm li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

Repent ye; for the Kingdom of heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John i. 8, 9.*

**D**EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them

<sup>a</sup> \* 1549 An Ordre for Evensong [<sup>b</sup>1552 Evening prayer] throughout the yere.

<sup>b</sup> Until 1662 the Evening service in our Prayer Book uniformly began with the Lord's prayer, as was the case in the edition of \*1549. For no notice had before been commanded to be taken by the printer of the part prefixed in \*1552

to the Morning service (the sentences of scripture, the exhortation, the general confession, and the absolution); though the first rubric at Morning prayer, equally inserted in \*1552, and never afterwards omitted, shews that it was meant to be always repeated here likewise. No notes have, consequently, been added in this place.

before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

**A**LMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.*

**A**LMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to his eternal joy ; through Jesus Christ our Lord. Amen.

¶ *Then<sup>a</sup> the Minister shall kneel, and say the Lord's Prayer ; the people also kneeling, and repeating it with him.*

**O**UR<sup>b</sup> Father, which art in heaven, Hallowed be thy Name. \*154! Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : [For thine is the \*166! kingdom. The power, and the glory, For ever and ever.] Amen.

<sup>a</sup> \* 1549 ¶ *The priest* [\* 1604 *Minister: 1622 Priest*] *shall saye.*  
Oure Father, &c.

<sup>b</sup> *The Lord's Prayer is not often*

found printed at length before 1662 ; nor, when it was so printed, does the "Amen" invariably occur.

\*1552

# EVENING PRAYER<sup>a</sup>.

\*1549

¶ Then likewise he shall say,

\*1552

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

\*1549

[*Priest*<sup>b</sup>.] O God, make speed to save us.

*Answer.* [*O*<sup>c</sup>] Lord, make haste to help us.

\*1662

¶ Here all standing up, the Priest shall say<sup>d</sup>,

\*1549

Glory be to the Father, and to the Son: and to the Holy Ghost;

[\*1662]

[*Answer.*] As it was in the beginning, is now, and ever shall be: world without end. Amen.

[*Priest.*] Praise ye the Lord<sup>e</sup>.

\*1662

*Answer.* The Lord's Name be praised.

¶ Then<sup>f</sup> shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

\*1549

Magnificat. St. Luke i.

**M**Y soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as [1552] he promised to [our<sup>g</sup> forefathers,] Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

\* \* 1549 Evensong.

And so throughout the service.

<sup>b</sup> This word was prefixed only in

\* 1552, at which time likewise the plural pronoun "us," both here and in the following suffrage, was put instead of the singular "me."

<sup>c</sup> Though the "O" occurs in the Prayer Book of 1549, and from 1589 downwards, it was omitted in 1552, 1559, and 1572.

<sup>d</sup> \* 1549 Priest.

Here, and just before, we read:—

\* 1604 Minister: 1622 Priest. A Prayer Book of 1627, on the contrary, still has "Minister" in both places, and also in the rubric preceding the Lord's prayer.

<sup>e</sup> \* 1549 And from Easter to Trinitie sonday. Alleluya.

As before is appointed at Matyns.

This was omitted in \* 1552.

<sup>f</sup> \* 1549 Then Psalmes [1625 the Psalmes] in ordre as they be appointed in the Table for Psalmes, excepte there be propre Psalmes appointed for that daye. Then a lesson of the olde testamente, as is [1625 as it is] appointed lykewyse in the Kalender, excepte there be proper lessons appointed for that daye. After that (Magnificat anima mea dominum) [1552 Magnificat] in Englishe, as followeth. See p. 8, n. a.

<sup>g</sup> 1549 our fathers



# EVENING PRAYER.

\*1552

¶ Or else this Psalm; [except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.] \*1552  
 [\*1662]

*Cantate Domino. Psalm xcvi.*

**O** SING unto the Lord a new song : for he hath done marvelous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then<sup>a</sup> a Lesson of the New Testament, as it is appointed. And after \*1662  
 that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

*Nunc dimittis. St. Luke ii. 29.*

\*1549

**L**ORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm; [except it be on the Twelfth Day of the Month.] \*1552

*Deus misereatur. Psalm lxxvii.*

**G**OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

<sup>a</sup> \*1549 Then [after Magnificat] | vum tuum) [1552 Nunc dimittis]  
 a lesson of the newe testamente. | in Englishe as foloweth.  
 And after that (Nunc dimittis ser-

\*1552 O let the nations reioice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

\*1662 ¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

**I** BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

\* 1549 *Then [after Nunc dimittis] the suffrages before assigned at Mattyns, the clerkes kneeling lyke wyse, with three Collectes. Fyrste of the day : Second of peace : Thirde for ayde against al perilles, as here foloweth. Whiche. ii. laste Collectes shall be dayly sayed at Evensong without alteration.*

\* 1552 ¶ *Then shall folowe the Crede, with other prayers as is before appointed at Mornyng prayer after Benedictus. And with three*

*Collectes : First of the day : the seconde of peace : Thirde for aide against al perilles, as hereafter foloweth : whiche two laste Collectes shalbe daiely said at Evening praier without alteration.*

In compliance, therefore, with the tenor of the rubric of 1552, it was only after the last review that anything else was printed between Psalm Lxvii. and the second collect.

# EVENING PRAYER.

\*1552

¶ *Then the Priest standing up shall say,*

\*1662

O Lord, shew thy mercy upon us;

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the Queen.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

*The second Collect, at [Evening Prayer<sup>a</sup>].*

\*1549

[\*1552]

**O** GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to **bey** thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of [Jesus<sup>b</sup>] Christ our Saviour. *Amen.*

[1552]

*The third Collect, for Aid against all Perils.*

**L**IGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son our Saviour, [Jesus<sup>b</sup>] Christ. *Amen<sup>c</sup>.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

\*1662

*A<sup>d</sup> Prayer for the Queen's Majesty.*

**O** LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her health and wealth long to live; strengthen her that she may conquer and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Royal Family.*

**A**LMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Adelaide* the Queen Dowager, The Prince *Albert*, and all the Royal Family: Endue them with thy Holy

<sup>a</sup> \* 1549 Evensong.

<sup>b</sup> 1549 Jesu

<sup>c</sup> Until 1662 the Evening service, as printed, ended with this collect.

<sup>d</sup> Refer to the Morning service for the dates and notes pertaining to these prayers.

- \*1662 Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and People.*

**A**LMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

*A Prayer of St. CHRYSOSTOM.*

**A**LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 COR. xiii.

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Evening Prayer throughout the Year.*

AT A MORNING PRAYER.

- ¶ Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius by the Minister and people standing.

*Quicunque vult.*

**W**HOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

- [1627] Which Faith except every one do keep [whole<sup>c</sup>] and undefiled without doubt he shall perish everlastingly.

<sup>a</sup> In 1549 there was no heading at all to this Creed. From 1552, however, to 1662, it was sometimes "*Evenyng prayer*," sometimes "*Quicunque vult*."

<sup>b</sup> \* 1549 ¶ In the feastes of Christmas, The Epiphany, [\* 1552 sainte Mathie,] Easter, Thascension, Pentecost, [\* 1552 Saint John

Baptist, Sainct James, Sainct Bartholomew, Sainct Mathewe, Sainct Symon and Jude, Sainct Andrew and Trinitie Sundaye:] and upon Trinitie Sunday, shall be song or sayed immediatly after Benedic tus this confession of our christian sayth.

<sup>c</sup> \* 1549 holy



And the Catholick Faith is this : that we worship one God in \*1549  
rinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and  
another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy  
host, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy  
host.

The Father uncreate, the Son uncreate : and the Holy Ghost  
uncreate.

The Father incomprehensible, the Son incomprehensible : and  
the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost  
eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncre-  
ated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the  
[Holy Ghost Almighty.

And yet [they<sup>a</sup> are] not three Almightyies : but one Almighty. [1552]

So the Father is God, the Son [is] God : and the Holy Ghost [is]  
God.

And yet [they<sup>a</sup> are] not three Gods : but one God. [1589]

So likewise the Father is Lord, the Son Lord : and the Holy  
host Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknow-  
ledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There  
are three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but be-  
gotten.

The Holy Ghost is of the Father and of the Son : neither made,  
nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three  
sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, [or<sup>b</sup>] after other : none is [1552]  
greater, [or<sup>c</sup> less than another ;] [1589]

But the whole three Persons are co-eternal together : and co-  
equal.

So that in all things, [as<sup>d</sup> is] aforesaid : the Unity in Trinity, and [1552]  
the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he  
also believe [rightly<sup>e</sup> the] Incarnation of our Lord Jesus Christ. [\*1662]

For the right faith is, that we believe and confess : that our Lord  
Jesus Christ, the Son of God, is God and Man ;

<sup>a</sup> 1549 are they

<sup>b</sup> 1549 nor

<sup>c</sup> 1549 nor lesse then other [1552]

an other].

<sup>d</sup> 1549 as it is

<sup>e</sup> \* 1549 rightly in the



•1549 God, of the Substance of the Father, begotten before the worlds :  
and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human  
flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to  
the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one  
Christ ;

One ; not by conversion of the Godhead into flesh : but by  
taking of the Manhood into God ;

One altogether ; not by confusion of substance : but by unity of  
Person.

For as the reasonable soul and flesh is one man : so God and Man  
is one Christ ;

Who suffered for our salvation : descended into hell, rose again  
the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the  
Father, God Almighty : from whence he shall come to judge the  
[1552] quick and [the] dead.

At whose coming all men shall rise again with their bodies : and  
shall give account [for<sup>a</sup> their] own works.

And they that have done good shall go into life everlasting : and  
they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faith-  
fully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost ;  
As it was in the beginning, is now, and ever shall be : world  
without end. Amen<sup>b</sup>.

<sup>a</sup> 1549 of theyr

<sup>b</sup> • 1549 Thus endeth the ordre  
of Mattyns and Evensong [\* 1552  
Morning and Evening prayer]

through [1607 throughout] the whole  
yere.

In • 1662 this notice was here  
omitted.

## THE LITANY.

\*1662

¶ Here followeth the LITANY, [or <sup>b</sup> General Supplication, to be sung or said after Morning Prayer] upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary. \*1552  
[\*1662]

**O** GOD the Father, of heaven : have mercy upon us miserable sinners. \*1549

*O God the Father, of heaven : have mercy upon us miserable sinners.*

**O** God the Son, Redeemer of the world : have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy upon us miserable sinners.*

**O** God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.*

**O** holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From [all] blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness, [\*1552]

*Good Lord, deliver us.*

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

[From<sup>o</sup> all sedition, privy conspiracy, and rebellion ; from all [\*1662]

\* 1549 The Letany and Suffrages.

This general title was left out at the next review.

In \* 1549 the Litany immediately followed the Communion service ; it was in \* 1552 that it first occupied its present position.

<sup>b</sup> \* 1552 to be used

51

c \* 1549 From all sedicion and pryve conspiracie, from the tyranye of the bishop of Rome and all his detestable enormities, from all false doctrine and heresye,

\* 1559 From all sedicion and pryve conspiracye, from all false doctrine and heresy,

c 2

- \*1549 false doctrine, heresy, and schism;] from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

*Good Lord, deliver us.*

- By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and  
[1552] Ascension; [and] by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, [and] in the day of judgement,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church [universal<sup>b</sup>] in the right way;

*We beseech thee to hear us, good Lord.*

- [\*1559] That it may please thee to keep [and <sup>c</sup>strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *VICTORIA*, our most gracious Queen] and Governour;

*We beseech thee to hear us, good Lord.*

- That it may please thee to rule her heart in thy faith, fear, and  
[1572] love, [and <sup>d</sup>that she may evermore] have affiance in thee, and ever seek thy honour and glory;

*We beseech thee to hear us, good Lord.*

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

*We beseech thee to hear us, good Lord.*

- [\*1604] [That<sup>e</sup> it may please thee to bless and preserve *Adelaide* the Queen Dowager, The Prince *Albert*, and all the Royal Family;

*We beseech thee to hear us, good Lord.*]

- [\*1662] That it may please thee to illuminate all Bishops, [Priests<sup>f</sup>, and Deacons,] with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

*We beseech thee to hear us, good Lord.*

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

*We beseech thee to hear us, good Lord.*

<sup>a</sup> In 1549 "The Letany." is on one page, but "And suffrages." on the other. From 1552, on the contrary, "*The Letany.*" is printed, as at present, on both pages.

<sup>b</sup> From 1552 to 1662 "universally" was substituted for the original and present reading.

<sup>c</sup> \* 1549 Edwarde the. vi. thy servaunt our kyng

<sup>d</sup> \* 1549 that he may alwayes

[1559 evermore]

<sup>e</sup> Instead of the phrase, "and all the Royal Family," various forms of expression were at first adopted: such as, "and the rest of the King and Queenes Royall issue" (1604); "with their Princely issue" (1627); "and the rest of the royall progeny" (1638).

<sup>f</sup> \* 1549 pastours and ministers of the Church,

That it may please thee to bless and keep all thy people ; \*1544  
*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give [to] all thy people increase of [1572] grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand ; and to comfort and help the weakhearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men ;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

*We beseech thee to hear us, good Lord.*

Son of God : we beseech thee to hear us.

*Son of God : we beseech thee to hear us.*

O Lamb of God : that takest away the sins of the world ;

*Grant us thy peace.*

O Lamb of God : that takest away the sins of the world ;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

\*1549 *Christ, have mercy upon us.*  
*Lord, have mercy upon us.*  
*Lord, have mercy upon us.*

\*1662 ¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

**O**UR<sup>a</sup> Father, which art in heaven, Hallowed be thy Name.  
 Thy kingdom come. Thy will be done in earth, As it is in  
 heaven. Give us this day our daily bread. And forgive us our  
 trespasses, As we forgive them that trespass against us. And lead  
 us not into temptation; But deliver us from evil. Amen.

[\*1662] [*Priest<sup>b</sup>.*] O Lord, deal not with us after our sins.

\*1549 *Answer.* Neither<sup>c</sup> reward us after our iniquities.

Let us pray.

**O** GOD, merciful Father, that despisest not the sighing of a con-  
 trite heart, nor the desire of such as be sorrowful; Mercifully  
 assist our prayers that we make before thee in all our troubles  
 and adversities, whensoever they oppress us; and graciously hear  
 us, that those evils, which the craft and subtilty of the devil or  
 man worketh against us, be brought to nought; and by the provi-  
 dence of thy goodness they may be dispersed; that we thy servants,  
 being hurt by no persecutions, may evermore give thanks unto  
 [1559] thee in thy holy Church; through [Jesus<sup>d</sup>] Christ our Lord.

*O Lord, arise, help us, and deliver us for thy Name's sake.*

**O** GOD, we have heard with our ears, and our fathers have de-  
 clared unto us, the noble works that thou didst in their days,  
 and in the old time before them.

[1552] *O Lord, arise, help us, and deliver us for [thine<sup>e</sup>] honour.*

Glory be to the Father, [and to] the Son: and to the Holy  
 Ghost;

[\*1662] [*Answer.*] As it was in the beginning, is now, and ever shall be:  
 world without end. Amen.

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

[1572] Pitifully behold the sorrows of [our<sup>f</sup> hearts.]

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

[1552] Both now and ever vouchsafe to hear us, [O] Christ.

*Graciously hear us, O Christ; graciously hear us, O Lord  
 Christ.*

[\*1662] [*Priest<sup>g</sup>.*] O Lord, let thy mercy be shewed upon us.

*Answer.* As<sup>h</sup> we do put our trust in thee.

<sup>a</sup> \* 1549 Our father which art in  
 heaven. *With the residue of the  
 Pater noster.*

*And leade us not into temptacion.  
 But deliver us from evill.*

\* 1552 ¶ Our father which art in  
 heaven, &c.

*And leade us not into temptacion.*

*But deliver us from evill.* [1559  
*Amen.*]

<sup>b</sup> \* 1549 *The versicle.*

<sup>c</sup> This deprecatory sentence has  
 been printed in roman characters,  
 ever since 1552.

<sup>d</sup> 1549 *Jesu*

<sup>e</sup> 1549 *thy*

<sup>f</sup> 1549 *our heart.*

<sup>g</sup> \* 1549 *The versicle.*

<sup>h</sup> From 1549 downwards no other  
 than roman letters have been here  
 used.

# THE LITANY.

1552

Let us pray

\*1549

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory [of<sup>a</sup> thy name] turn from [\*1662] us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in [holiness and] [\*1552] pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

*A<sup>b</sup> Prayer of St. Chrysostom.*

\*1662

**A**LMIGHTY God, who hast given us grace at this time with one [\*1549] accord to make our common supplications unto thee; and dost promise, that when two or three [are<sup>c</sup> gathered together] in [\*1662] thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

\*1559

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here<sup>d</sup> endeth the Litany.*

\*1662

<sup>a</sup> 1549 of thy name [1552 names] sake.

<sup>b</sup> \*1552 ¶ And the Letany shal ever ende with thys Collecte folow- yng.

\*1559 ¶ *A prayer of Chrysostome.*

<sup>c</sup> \*1549 beegathered [\*1662] toge- ther

<sup>d</sup> 1589 The ende of the Letanie.



## PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

PRAYERS<sup>a</sup>.

\*1549

*For<sup>b</sup> Rain.*

[1559] **O** GOD, heavenly Father, who by thy Son [Jesus<sup>c</sup>] Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to [their<sup>d</sup> bodily] sustenance; [1552] Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. [*Amen.*]

*For fair Weather.*

[\*1662] **O** [ALMIGHTY] Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved [a<sup>e</sup> plague] of rain and waters, yet upon our true repentance thou wilt send us such weather, [as<sup>f</sup> that we] may receive the fruits of the earth in due season; and learn both by thy [\*1552] punishment to amend our lives, and [for<sup>g</sup> thy clemency] to give thee praise and glory; through [Jesus<sup>h</sup> Christ our Lord. *Amen.*]

\*1552

*In the time of Dearth and Famine.*

**O** GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully [1589] turned into cheapness and plenty; for the love of [Jesus<sup>i</sup>] Christ [\*1662] our Lord, to whom with thee and the [Holy<sup>k</sup> Ghost be all honour and glory, now and for ever. *Amen.*]

*Or<sup>l</sup> this.*

**O** GOD, merciful Father, who, in the time of [Elisha<sup>m</sup>] the prophet, didst suddenly [in Samaria<sup>n</sup> turn] great scarcity and

<sup>a</sup> These prayers, so far, at least, as they then existed, were first placed (\*1549) immediately before the rubrics, which conclude the Communion service, but ever afterwards at the end of the Litany; in \*1552 next to the prayer,—“We humbly beseeche thee,” &c., whilst from \*1559 to 1662 they followed the benediction.

<sup>b</sup> \*1552 *For rayne, yf the tyme require.*

The original short title was restored in \*1662.

<sup>c</sup> 1549 Jesu

<sup>d</sup> 1549 the bodely

<sup>e</sup> \*1549 this plague.

<sup>f</sup> \*1549 wher by we

<sup>g</sup> \*1549 by the grauntinge of our petition,

<sup>h</sup> 1549 Jesu Christ our Lorde.

<sup>i</sup> 1552 Jesu

<sup>k</sup> 1552 holy gost. &c.

1559 holye Ghoste be Prayse for ever. Amen.

1607 holy Ghost, be all honour, &c.

<sup>l</sup> \*1552 ¶ *Or thus.*

This prayer was left out in \*1559, and restored, with alterations, only in \*1662.

<sup>m</sup> 1552 Heliseus

<sup>n</sup> 1552 turne in Samaria

# PRAYERS.

\*1662

learth into plenty and cheapness; [Have<sup>a</sup> mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief:] Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, [the<sup>b</sup> relief of those that are needy, and our own comfort]; through Jesus Christ our Lord. *Amen.*

*In the time of War [and Tumults].*

**O** ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. [*Amen.*] [1559]

*In the time of any common Plague or Sickness.*

**O** ALMIGHTY God, who in thy wrath [didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also,] in the time of king David, didst slay with the plague of Pestilence [threescore<sup>c</sup> and ten thousand,] and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, [who<sup>d</sup> now] are visited with great sickness and mortality; that like as thou didst then accept<sup>e</sup> of an atonement, and didst command the destroying Angel] to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus<sup>f</sup> Christ our Lord. *Amen.* [1559]

*In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.* \*1662

**A** LMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be Ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

<sup>a</sup> \*1552 and extreme famine, into abundance of vycuall: have pietie upon us, that nowe bee punished for oure sinnes with like adversitie,

<sup>b</sup> \*1552 oure comforte, and reliefe of our nedey neyghbours

<sup>c</sup> 1552 lx. and ten thousande, 1559 threescore and ten thousande,

1572 lxx. M.

From 1589 downwards the form of 1559 seems to have been adopted.

<sup>d</sup> 1552 that nowe

<sup>e</sup> \*1552 commaunde thy [1559 thyne] aungel

<sup>f</sup> 1552 Jesu Chryste oure Lorde.



*Or this.*

**A**LMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy Holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

\*1559 **O** GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of [Jesus\* Christ,]  
[\*1662] our Mediator and Advocate. *Amen.*

\*1662 ¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

**M**OST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of our  
[1801] Sovereign and her [Dominions<sup>b</sup>;] that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

**O** GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body or estate; [\*especially those for whom our prayers are desired,] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

\* This to be said, when any desire the Prayers of the Congregation.

## THANKSGIVINGS.

'160

### ¶ *A General Thanksgiving.*

'160

**A**LMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [*\* This to be said when any men; [\* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.]*] We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

### *For<sup>a</sup> Rain.*

**O** GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, [in<sup>b</sup> our great] necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

### *For fair Weather.*

**O** LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

### *For Plenty.*

**O** MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to [continue<sup>c</sup> thy] loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

<sup>a</sup> † 1604 ¶ *A thanksgiving for*  
*raine.*

Until the last review the titles of  
the other thanksgiving prayers in-

roduced in † 1604 commenced also  
in the same manner.

<sup>b</sup> † 1604 in our greatest

<sup>c</sup> † 1604 continue this thy

\*1662

# THANKSGIVINGS.

\*1662

*For<sup>a</sup> Peace and Deliverance from our Enemies.*

\*1604

**O** ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

\*1662

*For restoring Publick Peace at Home.*

**O** ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

\*1604

\*1662

*For Deliverance from the Plague, [or other common Sickness.]*

**O** LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst [of<sup>b</sup> thy Church]; through Jesus Christ our Lord. *Amen.*

*Or this.*

**W**E humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage [the<sup>c</sup> contagious sickness] wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

<sup>a</sup> + 1604 ¶ *A thanksgiving for peace and victory.*

<sup>b</sup> + 1604 of the Congregation

<sup>c</sup> + 1604 the noysome pestilence

# COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

## *The first Sunday [in<sup>b</sup>] Advent<sup>c</sup>.*

\*1549

### *The Collect.*

**A**Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, [in<sup>d</sup> which] thy Son Jesus Christ [\*1662] came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick [and \*dead,] we may rise to the life immortal, through him who [1638] liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.* \*1662

### *The Epistle. Rom. xiii. 8.*

\*1549

**O**WE' no man any thing, but to love one another, &c. ... to fulfil the lusts thereof.

\* 1549 The Introits, Collectes, Epistles, and Gospels, to be used at the celebration of the Lordes supper and holye Communion, through the yeare: with proper Psalmes, and lessons for divers feastes and dayes.

\* 1552 The Collectes, Epistles and Gospelles, to be used at the celebration of the Lordes supper, and holy Communion through [1634 throughout] the yeare.

In \* 1552, when the Introits were omitted, we find the proper psalms and lessons transferred to the beginning of the Prayer Book, and placed all together before the calendar.

The epistles and gospels were uniformly printed at length, except when the Prayer Book was intended to be bound up with the scriptures. In this case the portions selected for them were merely referred to, and instead of the general title adopted in 1552, the following occurred (1589),—"The Collectes, with the order howe to finde the

beginning and ende of the Epistles and Gospels in the Newe Testament by the Chapter and the verse, as it is appointed in the Booke of Common prayer." The running title was,—“The Collectes”; and after them was added,—“The ende of the Collects.”

<sup>b</sup> 1552 of

1572 in

<sup>c</sup> \* 1549 *Beatus vir. psal. i.*

(The Introit, as well as the doxology, is uniformly printed at full.)

Blessed is that manne, &c.

Glory be to the father, &c.

As it was in the begynning, &c.

*And so muste every Introite be ended.*

Let us praye.

(This exhortation was omitted in \* 1552.)

*The Collect.*

<sup>d</sup> \* 1549 in the whiche.

<sup>e</sup> \* 1549 and the dead,

<sup>f</sup> The epistles and gospels were not out of the last translation of the Bible until 1662. Moreover, no words



# THE<sup>a</sup> SECOND SUNDAY IN ADVENT.

\*1549

*The Gospel.* St. Matth. xxi. 1.

**W**HEN<sup>b</sup> they drew nigh unto Jerusalem, &c. ... but ye have made it a den of thieves.

[1572]

*The second Sunday<sup>c</sup> [in Advent.]*

*The Collect.*

[\*1662]

**B**LESSED Lord, who hast caused all holy Scriptures to be written for our learning; [Grant<sup>d</sup> that] we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. [Amen.<sup>e</sup>]

*The Epistle.* Rom. xv. 4.

**W**HATSOEVER things were written aforetime, &c. ... through the power of the Holy Ghost.

*The Gospel.* St. Luke xxi. 25.

**A**ND there shall be signs in the sun, &c. ... but my word shall not pass away.

[1572]

*The third Sunday<sup>f</sup> [in Advent.]*

*The Collect.*

\*1662

**O**<sup>g</sup> LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

words printed with italics ever occurred therein, nor in any scriptural quotations. This is also now the case, as they are not taken directly from the Bible, but from the sealed Prayer Book, which has none.

<sup>a</sup> Of two Prayer Books purporting to be printed by Whytchurche, "The fourth daye of Maye" 1549, one has "At the Communion" for a running title throughout this part; the other, the same title on alternate pages with the name of the day. In 1552 "At the Communion" was entirely left out.

<sup>b</sup> Before 1662 this gospel commenced with "And"

<sup>c</sup> \*1549 *Ad dominum cum tribularer. psal. cxx.*

<sup>d</sup> \*1549 graunt us that

<sup>e</sup> To mention in what Prayer Books, even of the same year, this word occurs here, and in what it is omitted, previous to the last review, seems useless; it need only be said, that it is not in those of 1549.

The "Amen," too, which terminates several other collects, whether now used, or whether removed in \*1662, is not invariably printed; and, when printed, it generally appears merely in some of the later Prayer Books. The sign <sup>h</sup> will point out, when this remark applies.

<sup>f</sup> \*1549 *Cum invocarem. psal. iiii.*

<sup>g</sup> \*1549 Lorde, we beseeche thee, geve care to our prayers, and by thy gracious visitacion lygheten the darknesse of oure hearte, by our Lorde Jesus Christe. [Amen.<sup>h</sup>]

## CHRISTMAS DAY.

*The Epistle.* 1 Cor. iv. 1.

\*154f

**L**ET a man so account of us, &c. ... and then shall every man have praise of God.

*The Gospel.* St. Matth. xi. 2.

**N**OW when John had heard in the prison, &c. ... which shall prepare thy way before thee.

*The Fourth Sunday\* [in Advent.]*

[1572.]

*The Collect.*

**[O]** LORD, raise up, (we pray thee) thy power, and come [\*1662 among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered [in <sup>b</sup>running the race that is set before us, thy bountifull grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord,] to whom with thee and the Holy Ghost be honour and glory, world without end. [*Amen.*!]

*The Epistle.* Phil. iv. 4.

**R**EJOICE in the Lord alway, &c. ... shall keep your hearts and minds through Christ Jesus.

*The Gospel.* St. John i. 19.

**T**HIS is the record of John, &c. ... beyond Jordan, where John was baptizing.

*The<sup>e</sup> Nativity of our Lord, or the Birth-day of CHRIST, \*166f  
commonly called Christmas Day.*

*The Collect.*

\*154f

**A**Lmighty God, who hast given us thy only-begotten Son to take our nature upon him, and [as <sup>d</sup>at this time] to be born of a pure Virgin; Grant that we being regenerate, and made

<sup>a</sup> \* 1549 *Verba mea auribus.*  
*psal. v.*

<sup>b</sup> \* 1549 thy bountifull grace and mercy, through the satisfaccion of thy sonne oure Lorde, may spedely delyver us:

<sup>c</sup> \* 1549 ¶ Proper Psalmes and lessons on Christmas day.

¶ At Mattyns.

<i>Psal. xix.</i>	{	<i>The first lesson.</i>
<i>Psal. xlv.</i>		<i>Esai. ix. unto the</i>
<i>Psal. lxxxv.</i>		<i>ende.</i>
		<i>The seconde les-</i>
		<i>son. Mat: i. unto</i>
		<i>the ende.</i>

¶ At the fyrst Communion.

*Cantate domino. psal. xcviij.*

*The Collect.*

God, which makest us gladde with the yerely remembraunce of

the birth of thy onely sonne Jesus Christe: graunt that as we ioyfully receive him for our redemer, so we may with sure confidence beholde hym, when he shall come to be our iudge, who liveth and reigneth, &c.

*The Epistle.* Tit. ii.

The grace of God that bryngeth salvacion unto all menne, &c.... See that no manne despise thee.

*The Gospel.* Luc. ii.

And it chaunced in those dayes, &c.... and unto men a good will.

¶ At the seconde Communion.

*Domine dominus noster. psal. viij.*

In \* 1552 the whole of what precedes was left out, and only "¶ Christmas daye." printed for a title.

<sup>d</sup> \* 1549 this daye

# ST. STEPHEN'S DAY.

\*1549 thy children by adoption and grace, may daily be renewed by thy  
 [\*1662] Holy Spirit; through the same our Lord Jesus Christ, [who<sup>a</sup>  
 liveth and reigneth with thee and the same Spirit, ever one God,  
 world without end. Amen.]

*The Epistle.* Hebr. i. 1.

**G**OD, who at sundry times, &c... and thy years shall not  
 fail.

*The Gospel.* St. John i. 1.

**I**N the beginning was the Word, &c... full of grace and  
 truth<sup>b</sup>.

## Saint Stephen's Day<sup>c</sup>.

*The Collect.*

\*1662 **G**RANT<sup>d</sup>, O Lord, that in all our sufferings here upon earth  
 for the testimony of thy truth, we may steadfastly look up  
 to heaven, and by faith behold the glory that shall be revealed;  
 and, being filled with the Holy Ghost, may learn to love and bless  
 our persecutors by the example of thy first Martyr Saint Stephen,  
 who prayed for his murderers to thee, O blessed Jesus, who  
 standest at the right hand of God to succour all those that suffer  
 for thee, our only Mediator and Advocate. Amen.

\* Then<sup>e</sup> shall follow the Collect of the Nativity, which shall be said  
 continually unto New-year's Eve.

\*1549 [For<sup>f</sup> the Epistle.] Acts vii. 55.

**S**TEPHEN<sup>g</sup>, being full of the Holy Ghost, &c... And when he  
 had said this, he fell asleep.

\* 1549 who lyveth and reigneth.  
 &c.

1552 (Whytchurche's impres-  
 sion.) who lyveth and reygne  
 wyth. &c. Amen.

1552 (Grafton's impression.) who  
 liveth, and reigneth with the, and  
 the holy Ghoste, nowe and ever.  
 Amen.

The form most generally follow-  
 ed until 1662 was simply "who  
 liveth," &c.

<sup>b</sup> \* 1549 ¶ Propre Psalmes and  
 lessons at Evensong.

*The first Lesson.*  
*Esay. vii. God*  
*spake once agayn*  
*to Ahas. &c. un-*  
*to the ende.*  
*The seconde Les-*  
*son. Tit. iii. The*  
*kyndnes and love*  
*of our saviour.*  
*&c. unto. foolishhe*  
*questions.*

*Psal. lxxxix.*  
*Psal. cx.*  
*Psal. cxxxii.*

The remainder of the proper  
 psalms and lessons appointed in  
 \* 1549 will be here omitted, since  
 the notes appended to the tables  
 before the calendar (see pp. 10, 11),  
 will furnish every information re-  
 specting them.

<sup>c</sup> \* 1549 At the Communion.

*Quid gloriaris in malicia. psal.*  
*lii.*

<sup>d</sup> \* 1549 Graunt us, O Lorde, to  
 learne to love our enemies by the  
 exaample of thy martir Saincte  
 Stephin, who prayed to thee for his  
 persecutours: [1552 who prayed for  
 his persecutours to thee:] whiche  
 livest and reignest. &c.

<sup>e</sup> \* 1549 ¶ Then shall followe a  
 [1559 the] Collect of the Nativite  
 [\* 1552 whiche shalbe saide con-  
 tinually unto Newe yeres daie.]

<sup>f</sup> \* 1549 The Epistle.

<sup>g</sup> Previous to 1662 "And" was  
 the first word of the epistle.

## ST. JOHN THE EVANGELIST'S DAY.

*The Gospel.* St. Matth. xxiii. 34.

\*1549

**B**EHOLD, I send unto you prophets, &c. ... Blessed is he that cometh in the Name of the Lord.

*Saint John [the] Evangelist's Day\*.*

[\*1662]

*The Collect.*

**M**ERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being [enlightened<sup>b</sup>] by the doctrine of thy blessed Apostle and Evangelist [Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life;] through Jesus Christ our Lord. [Amen.]

[1552]

*The Epistle.* 1 St. John i. 1.

**T**HAT which was from the beginning, &c. ... we make him a liar, and his word is not in us.

*The Gospel.* St. John xxi. 19.

**J**ESUS said unto Peter<sup>d</sup>, Follow me, &c. ... the world itself could not contain the books that should be written.

*The Innocents' Day\*.*

*The Collect.*

**O**'ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

[\*1662]

[For the Epistle.] Rev. xiv. 1.

\*1549

**I**LOOKED, and lo, a Lamb stood, &c. ... for they are without fault before the throne of God.

*The Gospel.* St. Matth. ii. 13.

**T**HE Angel of the Lord appeareth to Joseph, &c. ... and would not be comforted, because they are not.

<sup>a</sup> \*1549 At the Communion.

*In domino confido. psal. xi.*

<sup>b</sup> \*1549 lyghtened

<sup>c</sup> \*1549 John, may attain to thy everlasting giftes:

<sup>d</sup> The words "Jesus said unto Peter" are not the exact reading of the New Testament, but the gospel has always commenced with them.

<sup>e</sup> \*1549 ¶ At the Communion.

*Deus venerunt gentes. psal.*

lxxix.

<sup>f</sup> \*1549 Almighty God, whose prayse this day the young innocentes thy witnesses hath [1559 have] confessed, and shewed forth, not in speakyng, but in dying: mortifye and kyll all vyces in us, that in our conversacion, our lyfe may expresse thy fayth, whiche with oure tongues we doe confesse: through Jesus Christe our Lorde.

<sup>g</sup> \*1549 The Epistle.



# THE SUNDAY AFTER CHRISTMAS.

\*1549

## *The Sunday after Christmas Day\*.*

*The Collect.*

**A**LMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

*The Epistle. Gal. iv. 1.*

**N**OW I say, that the heir, &c. ... and if a son, then an heir of God through Christ.

\*1662

*The<sup>b</sup> Gospel. St. Matth. i. 18.*

**T**HE birth of Jesus Christ was on this wise: &c. ... and he called his name JESUS.

\*1549

## *The Circumcision of Christ\*.*

*The Collect.*

**A**LMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true  
 [1552] Circumcision [of<sup>a</sup> the] Spirit; that, our hearts, and all our mem-  
 [\*1662] bers, being mortified from all worldly and carnal lusts, [we] may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. [*Amen.*]

*The Epistle. Rom. iv. 8.*

**B**LESSED is the man to whom, &c. ... and the promise made of none effect.

*The Gospel. St. Luke ii. 15.*

**A**ND it came to pass, as the angels were gone away, &c. ... before he was conceived in the womb.

\*1662 ¶ *The \*same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

\* \*1549 *Levavi oculos. psal. cxxi.*  
*The Collecte.*

Almighty God whiche haste geven us. &c. *As upon Christmas daye.*

The collect was not invariably printed here at full before 1662.

<sup>b</sup> \*1549 *The Gospell. Math. i.*

This is the booke of the generation, &c. .... and called his name Jesus.

<sup>c</sup> \*1549 *At the Communion.*

*Letatus sum. psal. cxxii.*

<sup>d</sup> 1549 of thy

\* \*1552 *If there be a [1625 any] Sondaie betwene the Epiphanye and the Circumcision then shalbe used the same Collecte, Epistle, and Gospell at the Communion, which was used upon the daie [1625 used the day] of Circumcision.*

The different readings of 1625 were not adopted in all the later copies of the Prayer Book.

## THE EPIPHANY.

*The Epiphany<sup>a</sup>, [or the Manifestation of Christ to the Gentiles.]* \*1549  
[\*1662]

*The Collect.*

**O** GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through [Jesus] Christ our Lord. *[Amen.]*

*The Epistle.* Ephes. iii. 1.

**F**OR this cause, I Paul, the prisoner of Jesus Christ, &c. ... and access with confidence by the faith of him.

*The Gospel.* St. Matth. ii. 1.

**W**HEN Jesus was born in Bethlehem of Judæa, &c. ... they departed into their own country another way.

*The first Sunday after the Epiphany<sup>b</sup>.*

*The Collect.*

**[O]** LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also [may] have grace and power faithfully to fulfil the same; [through Jesus Christ our Lord.] *[Amen.]* [1552]

*The Epistle.* Rom. xii. 1.

**I** BESEECH you therefore, brethren, &c. ... and every one members one of another.

*The Gospel.* St. Luke ii. 41.

**N**OW<sup>c</sup> his parents went to Jerusalem every year, &c. ... and in favour with God and man.

*The second Sunday<sup>d</sup> [after the Epiphany.]*

*The Collect.*

**A**LMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; [through Jesus Christ our Lord. *Amen.*] [\*1662]

*The Epistle.* Rom. xii. 6.

**H**AVING then gifts differing according to the grace, &c. ... Mind not high things, but condescend to men of low estate.

<sup>a</sup> \* 1549 *Cantate domino. psal.* xvi.

<sup>b</sup> \* 1549 *Usque quo domine. psal.* xiii.

<sup>c</sup> From \* 1549 to 1662 the gospel began somewhat differently:—The

father and mother of Jesus went to Hierusalem after the custome of the feast day. And when they had fulfilled the dayes, &c.

<sup>d</sup> \* 1549 *Dixit insipiens. psal.* xiii.

## THE THIRD SUNDAY AFTER THE EPIPHANY.

\*1549

*The Gospel.* St. John ii. 1.

**A**ND the third day there was a marriage, &c. ... and his disciples believed on him.

[1572]

*The third Sunday<sup>a</sup> [after the Epiphany.]*

*The Collect.*

**A**LMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through [Jesus] Christ our Lord. [*Amen.*]

*The Epistle.* Rom. xii. 16.

**B**E not wise in your own conceits, &c. ... Be not overcome of evil, but overcome evil with good.

*The Gospel.* St. Matth. viii. 1.

**W**HEN he was come down from the mountain, &c. ... And his servant was healed in the self-same hour.

[1572]

*The fourth Sunday<sup>b</sup> [after the Epiphany.]*

*The Collect.*

\*1662 **O** GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

\*1549

*The Epistle.* Rom. xiii. 1.

**L**ET every soul be subject unto the higher powers; &c. ... honour to whom honour.

*The Gospel.* St. Matth. viii. 23.

**A**ND when he was entered into a ship, &c. ... they besought him, that he would depart out of their coasts.

*The fifth Sunday<sup>c</sup> [after the Epiphany.]*

*The Collect.*

[\*1662] **[O]** LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon [the] hope of thy heavenly grace may evermore be

<sup>a</sup> \*1549 *Domine quis habitabit.* psal. xv.

<sup>b</sup> \*1549 *Quare fremuerunt gentes.* psal. ii.

<sup>c</sup> \*1549 God, whiche knoweste us to bee set in the midst of so many and great daungers, that for mannes frailnes we cannot alwayes

stande uprightly: Graunt to us the health of body and soule, that all those thinges whiche we suffer for synne, by thy helpe we may well passe and overcome, through Christ our lorde.

<sup>d</sup> \*1549 *Exaudiat te dominus.* psal. xx.

## THE SIXTH SUNDAY AFTER THE EPIPHANY.

defended by thy mighty power; through [Jesus] Christ our Lord. [1607]  
[Amen.] [\*1662]

*The Epistle.* Coloss iii. 12.

\*1549

**P**UT on therefore, as the elect of God, holy and beloved, &c. ...  
giving thanks to God and the Father by him.

*The Gospel.* St. Matth. xiii. 24.

**T**HE kingdom of heaven is likened unto a man which, &c. ...  
but gather the wheat into my barn\*.

### *The sixth Sunday after the Epiphany.*

\*1662

*The Collect.*

**O** GOD, whose blessed Son was manifested that he might  
destroy the works of the devil, and make us the sons of God,  
and heirs of eternal life; Grant us, we beseech thee, that, having  
this hope, we may purify ourselves, even as he is pure; that,  
when he shall appear again with power and great glory, we may be  
made like unto him in his eternal and glorious kingdom; where  
with thee, O Father, and thee, O Holy Ghost, he liveth and  
reigneth, ever one God, world without end. *Amen.*

*The Epistle.* 1 St. John iii. 1.

**B**EHOLD, what manner of love, &c. ... that he might destroy  
the works of the devil.

*The Gospel.* St. Matth. xxiv. 23.

**T**HEN if any man shall say unto you, &c. ... from one end  
of heaven to the other.

### *The Sunday called Septuagesima<sup>b</sup>, [or the third Sunday before Lent.]*

\*1549

*The Collect.*

**O** LORD, we beseech thee favourably to hear the prayers of thy  
people; that we, who are justly punished for our offences,  
may be mercifully delivered by thy goodness, for the glory of thy  
Name; through [Jesus<sup>c</sup>] Christ our Saviour, [who <sup>a</sup>liveth and  
reigneth with thee and the Holy Ghost, ever one God, world with-  
out end. *Amen.*] [\*1559] [\*1662]

\* \* 1549 *The vi. sonday (if there  
be so many) shall have the same  
Psalm, Collect, [\* 1552 the same  
Collecte,] Epistle, and Gospell,  
that was upon the v. [1552 Son-  
daie.]*

This rubric was, of course, left  
out at the last review.

<sup>b</sup> \* 1549 *Dominus regit. psal.*

xxiii.

<sup>c</sup> 1549 *Jesu*

<sup>d</sup> 1549 *who liveth and reigneth.  
&c.*

1552 (Whytchurche's impression)  
who lyveth and reigneth world with-  
out ende. [1625 *Amen.*]

The contracted form of 1549 was  
more generally used.

# SEXAGESIMA SUNDAY.

\*1540

*The Epistle.* 1 Cor. ix. 24.

**K** NOW ye not that they which run in a race, &c. ... I n should be a cast away.

*The Gospel.* St. Matth. xx. 1.

**T** HE kingdom of heaven is like unto a man, &c. ... for ma called, but few chosen.

[\*1662] *The Sunday called Sexagesima<sup>a</sup>, [or the second Su before Lent.]*

*The Collect.*

**[O]** LORD God, who seest that we put not our trust in thing that we do; Mercifully grant that by thy power may be defended against all adversity; through Jesus Christ Lord. [Amen.]

*The Epistle.* 2 Cor. xi. 19.

**Y** E suffer fools gladly, seeing ye yourselves are wise, & knoweth that I lie not.

*The Gospel.* St. Luke viii. 4.

**W** HEN much people were gathered together, &c. ... kee and bring forth fruit with patience.

*The Sunday called Quinquagesima<sup>b</sup>, [or the next Su before Lent.]*

*The Collect.*

**O** LORD, [who<sup>c</sup> hast taught] us that all our doings with charity are nothing worth; Send thy Holy Ghost, and into our hearts that most excellent gift of charity, the very of peace and [of] all virtues, [without<sup>d</sup> which] whosoever live counted dead before thee: Grant this for thine only Son Jesus Christ's sake. [Amen.]

*The Epistle.* 1 Cor. xiii. 1.

**T** HOUGH I speak with the tongues of men, &c. ... but greatest of these is charity.

*The Gospel.* St. Luke xviii. 31.

**T** HEN <sup>e</sup>Jesus took unto him the twelve, &c. ... when they it, gave praise unto God.

<sup>a</sup> \* 1549 *Domini est terra. psal.* xxliiii.

<sup>b</sup> \* 1549 *Judica me domine. psal.* xxvi.

<sup>c</sup> \* 1549 which doest teach

<sup>d</sup> \* 1549 without the whiche

<sup>e</sup> In \* 1549 the gospel thus com-

menced:—Jesus toke unto him xii. &c.

The word "Then" was pre in \* 1662, the old reading ("J, instead of "he") being still tained.

## THE FIRST DAY OF LENT.

*The first Day of Lent, commonly<sup>a</sup> called Ash-Wednesday.* \*1549

*The<sup>b</sup> Collect.*

**A**LMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that ~~are~~ penitent; Create and make in us new and contrite hearts, that ~~we~~ <sup>we</sup> worthily lamenting our sins, and [acknowledging<sup>c</sup>] our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ [our Lord. Amen.] [\*1662]

<sup>d</sup> *This Collect is to be read every day in Lent after the Collect appointed for the Day.* \*1662

[For <sup>d</sup> the Epistle.] Joel ii. 12.

\*1549

**T**URN<sup>e</sup> ye even to me, saith the Lord, &c. ... Where is their God?

*The Gospel.* St. Matth. vi. 16.

**W**HEN ye fast, be not as the hypocrites, &c. ... there will your heart be also.

### *The first Sunday in Lent<sup>e</sup>.*

*The Collect.*

**O** LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, [who<sup>e</sup> livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.]

*The Epistle.* 2 Cor. vi. 1.

**W**E then, as workers together with him, &c. ... as having nothing, and yet possessing all things.

*The Gospel.* St. Matth. iv. 1.

**T**HEN was Jesus led up of the Spirit into the wilderness, &c. ... behold, angels came and ministered unto him.

### *The second Sunday<sup>b</sup> [in Lent.]*

[1572]

*The Collect.*

**A**LMIGHTY God, [who<sup>e</sup> seest] that we have no power of our- [\*1662] selves to help ourselves; [Keep<sup>e</sup> us] both outwardly in our bodies, and inwardly in our souls; that we may be defended from

<sup>a</sup> This latter portion of the title, omitted in \*1552, was restored only in \*1662.

<sup>b</sup> \*1549 *Domine ne. psal. vi.*

*The Collect.*

<sup>c</sup> \*1549 *knowleging*

<sup>d</sup> \*1549 *The Epistle.*

<sup>e</sup> The epistle began in this manner from \*1549 to 1662:—Turne

you unto me with al your heartes, with fasting, &c.

<sup>f</sup> \*1549 *Beati quorum. psal. xxxii.*

<sup>g</sup> 1549 *whiche lyveste and reigneste. &c.*

<sup>h</sup> \*1549 *De profundis. psal. cxx.*

<sup>i</sup> \*1549 *whiche doest see*

<sup>k</sup> \*1549 *kepe thou us*

## THE THIRD SUNDAY IN LENT.

<sup>\*1549</sup> all adversities which may happen to the body, and from all evil  
<sup>\*1662</sup> thoughts which may assault and hurt the soul; [through<sup>a</sup> Jesus  
 Christ our Lord. *Amen.*]

*The Epistle.* 1 Thess. iv. 1.

**W**E beseech you, brethren, and exhort you, &c. ... who ~~hath~~  
 also given unto us his Holy Spirit.

*The Gospel.* St. Matth. xv. 21.

**J**ESUS went thence, and departed, &c. ... And her daughter was  
 made whole from that very hour.

[1572]

### *The third Sunday<sup>b</sup> [in Lent.]*

*The Collect.*

**W**E beseech thee, Almighty God, look upon the hearty desires  
 of thy humble servants, and stretch forth the right hand of  
 thy Majesty, to be our defence against all our enemies; through  
 Jesus Christ our Lord. [*Amen.*]<sup>c</sup>

*The Epistle.* Ephes. v. 1.

**B**E ye therefore followers of God, &c. ... and Christ shall give  
 thee light.

*The Gospel.* St. Luke xi. 14.

**J**ESUS <sup>e</sup>was casting out a devil, &c. ... that hear the word of  
 God, and keep it.

### *The fourth Sunday<sup>d</sup> [in<sup>e</sup> Lent.]*

*The Collect.*

<sup>1662</sup> **G**RANT, we beseech thee, Almighty God, that we, who for our  
 evil deeds [do <sup>f</sup>worthily deserve to be punished,] by the com-  
 fort of thy grace may mercifully be relieved; through our Lord  
 [and Saviour] Jesus Christ. [*Amen.*]<sup>f</sup>

*The Epistle.* Gal. iv. 21.

**T**ELL me, ye that desire to be under the law, &c. ... we are not  
 children of the bond-woman, but of the free.

*The Gospel.* St. John vi. 1.

**J**ESUS went over the sea of Galilee, &c. ... that Prophet that  
 should come into the world.

<sup>a</sup> 1549 through Jesus Christ. &c.  
<sup>b</sup> \*1549 *Judica me Deus. psal.*  
 xliii.

<sup>c</sup> "Jesus" instead of "he" may  
 be found as early as \*1549.

<sup>d</sup> \*1549 *Deus noster refugium.*  
*psal. xlv.*

<sup>e</sup> This addition is here to be met  
 with, in Grafton's, but not in *Whyt-*  
*churche's Prayer Book*, of 1552.  
 The same remark is applicable also  
 to the following sunday.

<sup>f</sup> \*1549 are worthely punyshed:

## THE FIFTH SUNDAY IN LENT.

*The fifth Sunday<sup>a</sup> [in Lent.]*

\*1549

*The Collect.*

**W**E beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. [*Amen.*']

*The Epistle.* Heb. ix. 11.

**C**HRISt being come an High Priest, &c. ... might receive the promise of eternal inheritance.

*The Gospel.* St. John viii. 46.

**J**ESUS<sup>b</sup> said, Which of you convinceth me of sin? &c. ... hid himself, and went out of the temple.

*The Sunday next before Easter<sup>c</sup>.*

*The Collect.*

**A**L MIGHTY and everlasting God, who, of thy tender love [towards 'mankind, hast sent thy Son, our] Saviour Jesus [\*1662] Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we [may] both follow the example of his patience, and [also] be made partakers of his resurrection; through the same Jesus Christ our Lord. [*Amen.*']

*The Epistle.* Phil. ii. 5.

**L**ET this mind be in you, &c. ... to the glory of God the Father.

*The Gospel.* St. Matth. xxvii. 1.

\*1662

**W**HEN the morning was come, &c. ... Truly this was the Son of God.

*Monday before Easter.*

\*1549

[*For<sup>d</sup> the Epistle.*] Isai. lxiii. 1.

**W**HOO is this that cometh from Edom, &c. ... they were not called by thy name.

*The Gospel.* St. Mark xiv. 1.

**A**FTER two days was the feast of the Passover &c. ... And when he thought thereon, he wept.

<sup>a</sup> \* 1549 *Deus in nomine tuo.*  
*psal.* liiii.

<sup>b</sup> The two introductory words now used ("Jesus said") date only from \*1662.

<sup>c</sup> \* 1549 *Exaudi deus deprecationem.* *psal.* lxi.

<sup>d</sup> \* 1549 towards [1552 towards] man, hast sent our

<sup>e</sup> \* 1549 *The Gospel. Mat.* xxvi. And it came to passe, &c. .... and the mother of Zebedees children.

<sup>f</sup> \* 1549 *The Epistle.*



## TUESDAY BEFORE EASTER.

\*1549

*Tuesday before Easter.*

\*1662]

[*For<sup>a</sup> the Epistle.*] Isai. l. 5.

**T**HE Lord God hath opened mine ear, &c. ... ye shall lie down in sorrow.

\*1662

*The<sup>b</sup> Gospel.* St. Mark xv. 1.

**A**ND straightway in the morning, &c. ... Truly this man was the Son of God.

\*1549

*Wednesday before Easter.*

*The Epistle.* Heb. ix. 16.

**W**HERE a testament is, &c. ... shall he appear the second time without sin unto salvation.

*The Gospel.* St. Luke xxii. 1.

**N**OW the feast of unleavened bread drew nigh, &c. ... for we ourselves have heard of his own mouth.

*Thursday before Easter.*

*The Epistle.* 1 Cor. xi. 17.

**I**N this that I declare unto you, &c. ... And the rest will I set in order when I come.

\*1662

*The<sup>c</sup> Gospel.* St. Luke xxiii. 1.

**T**HE whole multitude of them arose, &c. ... stood afar off, beholding these things.

## GOOD<sup>d</sup> FRIDAY.

\*1552

*The<sup>e</sup> Collects.*

\*1549

**A**Lmighty God, we beseech thee graciously to behold this thy family, [for<sup>f</sup> which] our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, [who<sup>g</sup> now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.]<sup>h</sup>

<sup>a</sup> \* 1549 *The Epistle.*

<sup>b</sup> \* 1549 *The Gospel.* Mar. xv.  
And anone in the dawning, &c...  
behelde where he was layde.

<sup>c</sup> \* 1549 *The Gospel.* Luc. xxiii.  
The whole multitude of them  
arose, &c.... accordyng to the com-  
maundemente.

<sup>d</sup> \* 1549 On good Fryday.

<sup>e</sup> \* 1549 *The Collect.*

<sup>f</sup> \* 1549 for the whiche

<sup>g</sup> 1549 who liveth and reigneth.  
&c.

1638 who liveth and reigneth with  
thee and the holy Ghost, now and  
for ever. Amen.

<sup>h</sup> \* 1549 At the Communion.

*Deus, deus meus.* psal. xxii.

<sup>i</sup> After the. ii. *Collectes at the  
Communion, shall be sayed these.  
ii. Collectes folowynge.*

(This rubric was left out in  
\*1552.)

*The Collect.*

Almyghty and everlastyng God,  
&c.

## GOOD FRIDAY.

**A**LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our applications and prayers, which we offer before thee for all estates of men in thy holy [Church<sup>a</sup>,] that every member of the same, [in his vocation and ministry, may truly and godly serve thee; through our Lord [and Saviour] Jesus Christ. *[Amen.]*

**[O]** MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, [who<sup>b</sup> liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*]

*The Epistle. Heb. x. 1.*

**T**HE law having a shadow of good things, &c. . . as ye see the day approaching.

*The Gospel. St. John xix. 1.*

**P**ILATE therefore took Jesus, &c. . . They shall look on him whom they pierced.

## EASTER EVEN<sup>d</sup>.

*The Collect.*

**G**RANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

*The Epistle. 1 St. Peter iii. 17.*

**I**T is better, if the will of God be so, &c. . . being made subject unto him.

*The Gospel. St. Matth. xxvii. 57.*

**W**HEN the even was come, &c. . . sealing the stone, and setting a watch.

<sup>a</sup> \* 1549 congregacion

<sup>b</sup> 1549 who lyveth and reigneth.

&c.

<sup>c</sup> \* 1549 *The Gospell. John xviii.*  
When Jesus had spoken these

wordes, &c. . . for the Sepulchre was nye at hande.

<sup>d</sup> \* 1549 At the Communion.

*Domine deus salutis. psal.*  
lxxxviii.

# EASTER-DAY.

\*1549

## EASTER-DAY.

\*1552 ¶ *At<sup>a</sup> Morning Prayer, instead of the Psalm, O come, let us sing, &c. these Anthems shall be sung or said.*

\*1662 C HRIST our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.  
1 Cor. v. 7.

\*1549 C HRIST being raised from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin :  
[\*1662] but alive unto God through Jesus Christ our Lord<sup>b</sup>. [*Rom. vi. 9.*]

C HRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive<sup>c</sup>. [1 Cor. xv. 20.]

Glory be to the Father, and to the Son : and to the Holy Ghost ;  
As it was in the beginning, is now, and ever shall be : world without end. Amen.]

### The Collect.

A LMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, [who<sup>d</sup> liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.]

### The Epistle. Coloss. iii. 1.

I F ye then be risen with Christ, &c... when ye lived in them.

<sup>a</sup> \*1549 ¶ *In the mornynge afore Mattyns, the people beyng assembled in the Churche : these Anthems shalbe fyrste solemnely song, or sayed.*

<sup>b</sup> \*1549 Alleluya, Alleluya.

These were omitted in \*1552, and the whole of the following note.

<sup>c</sup> \*1549 Alleluya.

*The Priest.* ¶ Shewe forth to all nations the glory of God.

*The Answer.* ¶ And among all people his wonderful workes.

Let us praye.

O God, who for our redemption diddest geve thine only begotten

sonne to the death of the Crosse : and by his glorious resurrection haste delivered us from the power of our enemye : Graunte us so to dye daylye from sinne, that we maye evermore live with hym in the ioye of his resurrection : through the same Christe our Lorde. Amen.

At the first Communion.

*Conserua me domine. psal. xvi.*

<sup>d</sup> 1549 who lyveth and reigneth.

&c.  
1638 who liveth and reigneth with thee and the holy Ghost, now and ever.

## THE FIRST SUNDAY AFTER TRINITY.

*The<sup>a</sup> first Sunday after Trinity.*

1572

*The<sup>b</sup> Collect.*

\*1549

[O] GOD, the strength of all them that [put their] trust in [\*1662] thee, mercifully accept our prayers; and because [through] the weakness of our mortal nature [we] can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. [*Amen.*]

*The Epistle.* 1 St. John iv. 7.

**B**ELOVED, let us love one another: &c. ... love his brother also.

*The Gospel.* St. Luke xvi. 19.

**T**HERE was a certain rich man, &c. ... though one rose from the dead.

*The second Sunday<sup>a</sup> [after Trinity.]*

[1572]

*The Collect.*

**O** LORD,<sup>d</sup> who never failest to help and govern them whom \*1662 thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iii. 13.

\*1549

**M**ARVEL not, my brethren, &c. ... the Spirit which he hath given us.

*The Gospel.* St. Luke xiv. 16.

**A** CERTAIN man made a great supper, &c. ... shall taste of my supper.

*The third Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

**O** 'LORD, we beseech thee mercifully to hear us; and grant \*1662 that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

<sup>a</sup> 1549 ¶ The first Sunday after Trinitie Sunday.

<sup>b</sup> \*1549 *Beati immaculati. psal. cxix.*

*The Collecte.*

<sup>c</sup> \*1549 *In quo corrigit. psal. cxix.*

<sup>d</sup> \*1549 Lorde make us to have a perpetuall feare and love of thy holy name: for thou never failest to helpe and governe them, whome thou doest bryng up in thy stedfast

love: Graunt this. &c. [1638 Grant this, heavenly Father, for Jesus Christs sake.]

<sup>e</sup> \*1549 *Retribue servo tuo. psal. cxix.*

<sup>f</sup> \*1549 Lorde, we beseeche thee mercifully to heare us, and unto whome thou hast geven an hearty desyre to pray: graunt that by thy mightie ayde we may bee defended: through Jesus Christe our Lorde.

## THE FIRST SUNDAY AFTER EASTER.

[\*1662]

\*1549

[For<sup>a</sup> the Epistle.] Acts xiii. 26.

**M**EN and brethren, children, &c. ... though a man declare it unto you.

*The Gospel.* St. Luke xxiv. 36.

**J**ESUS <sup>b</sup>himself stood in the midst of them, &c. ... And ye are witnesses of these things.

### *The first Sunday after Easter<sup>c</sup>.*

*The Collect.*

\*1662

**A**Lmighty <sup>d</sup>Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

\*1549

*The Epistle.* 1 St. John v. 4.

**W**HATSOEVER is born of God, &c. ... and he that hath not the Son hath not life.

*The Gospel.* St. John xx. 19.

**T**HE same day at evening, being the first day of the week, &c. ... they are retained.

### *The<sup>e</sup> second Sunday after Easter.*

*The<sup>f</sup> Collect.*

[1572]

**A**Lmighty God, who hast given [thine <sup>g</sup>only] Son to be unto us both a sacrifice for sin, and also [an <sup>h</sup>ensample] of godly life; Give us [grace] that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; [through<sup>k</sup> the same Jesus Christ our Lord. *Amen.*]

*The Epistle.* 1 St. Peter ii. 19.

**T**HIS is thank-worthy, if a man, &c. ... Shepherd and Bishop of your souls.

<sup>a</sup> \*1549 *The Epistle.*

<sup>b</sup> From \*1549 to the last review the gospel began thus:—Jesus stode in the middes of his disciples, and sayed, &c.

<sup>c</sup> \*1549 *Beatus vir. psal. cxii.*

<sup>d</sup> \*1549 Almightye father. &c. *As at the second Communion on Easter day.*

<sup>e</sup> \*1552 Almightye God, &c. *As at the Communion on Easter daie.*

The collect, which since \*1552 had been always read this day, was, in \*1662, made to change places with that used from 1549 on “Tewesdaye in Easter weke;” and thus the original arrangement was here restored.

<sup>e</sup> The last two words of this title were omitted in Grafton’s impression of 1552, and likewise in 1559, but were restored in 1572.

<sup>f</sup> \*1549 *Deus in adiutorium. Psal. lxx.*

*The Collect.*

<sup>g</sup> \*1549 thy holy

<sup>h</sup> \*1549 an example

Of the early Prayer Books, beginning with that of 1559, some have one reading, and some use other.

<sup>i</sup> \*1549 the grace

<sup>k</sup> This concluding sentence, but without the “Amen,” occurs in 1634, though not in one Prayer Book of 1639.

## THE FIRST SUNDAY AFTER TRINITY.

*The<sup>a</sup> first Sunday after Trinity.*

1572

*The<sup>b</sup> Collect.*

\*1549

[O] GOD, the strength of all them that [put their] trust in thee, mercifully accept our prayers; and because [through] the weakness of our mortal nature [we] can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *[Amen.]* \*1662

*The Epistle.* 1 St. John iv. 7.

**B**ELOVED, let us love one another: &c. ... love his brother also.

*The Gospel.* St. Luke xvi. 19.

**T**HERE was a certain rich man, &c. ... though one rose from the dead.

*The second Sunday<sup>a</sup> [after Trinity.]*

[1572]

*The Collect.*

**O** LORD,<sup>d</sup> who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.* \*1662

*The Epistle.* 1 St. John iii. 13.

\*1549

**M**ARVEL not, my brethren, &c. ... the Spirit which he hath given us.

*The Gospel.* St. Luke xiv. 16.

**A** CERTAIN man made a great supper, &c. ... shall taste of my supper.

*The third Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

**O** LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.* \*1662

<sup>a</sup> 1549 *q* The first Sunday after Trinitie Sunday.

<sup>b</sup> \*1549 *Beati immaculati. psal. cxix.*

*The Collecte.*

<sup>c</sup> \*1549 *In quo corrigit. psal. cxix.*

<sup>d</sup> \*1549 Lorde make us to have a perpetuall feare and love of thy holy name: for thou never failest to helpe and governe them, whome thou doest bryng up in thy stedfast

love: Graunt this. &c. [1638 Grant this, heavenly Father, for Jesus Christs sake.]

<sup>e</sup> \*1549 *Retribue servo tuo. psal. cxix.*

<sup>f</sup> \*1549 Lorde, we beseeche thee mercifully to heare us, and unto whome thou hast geven an heartie desyre to pray: graunt that by thy mightie ayde we may bee defended: through Jesus Christe our Lorde.

## TUESDAY IN WHITSUN-WEEK.

[\*1662]  
\*1549

[For<sup>a</sup> the Epistle.] Acts x. 34.

**T**HEN Peter opened his mouth, &c. ... Then prayed they him to tarry certain days.

*The Gospel.* St. John iii. 16.

**G**OD so loved the world, &c. ... that they are wrought in God.

1589

*Tuesday in Whitsun-week<sup>b</sup>.*

\*1549

*The Collect.*

**G**OD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

[For<sup>c</sup> the Epistle.] Acts viii. 14.

**W**HEN the Apostles, which were at Jerusalem, &c. ... and they received the Holy Ghost.

*The Gospel.* St. John x. 1.

**V**ERILY, verily I say unto you, &c. ... that they might have it more abundantly.

## TRINITY-SUNDAY.<sup>d</sup>

*The Collect.*

**A**Lmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, [that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities,] who livest and reignest, one God, world without end. [*Amen.*]

[1552]

[\*1662]

[For<sup>e</sup> the Epistle.] Rev. iv. 1.

**A**FTER this I looked, &c. ... and for thy pleasure they are and were created.

*The Gospel.* St. John iii. 1.

**T**HERE was a man of the Pharisees, &c. ... but have eternal life.

<sup>a</sup> \* 1549 *The Epistle.*

<sup>b</sup> \* 1549 ¶ Tuesdaye.

*Misericordiam. psal. ci.*

\* 1552 The tuesday after whitsundaie.

<sup>c</sup> \* 1549 *The Epistle.*

<sup>d</sup> \* 1549 ¶ At the Communion.

*Deus misereatur. psal. lxxii.*

<sup>e</sup> \* 1549 that through the stedfastnes of this fayth, we may evermore be defended from all adversitie:

<sup>f</sup> \* 1549 *The Epistle.*

## WHIT-SUNDAY.

shine Holy Ghost to comfort us, and exalt us unto the same place \*1549  
whither our Saviour Christ is gone before, [who<sup>a</sup> liveth and reign- [\*1662]  
eth with thee and the Holy Ghost, one God, world without end.  
*Amen.*]

*The Epistle.* 1 St. Peter iv. 7.

**T**HE end of all things is at hand; &c. ... praise and dominion  
for ever and ever. *Amen.*

*The Gospel.* St. John xv. 26. and part of Chapter xvi.

\*1552

**W**HEN the Comforter is come, &c. ... ye may remember that  
I told you of them.

## WHIT-SUNDAY. c

\*1549

*The Collect.*

**G**OD, [who<sup>d</sup> as at this time didst teach] the hearts of thy faithful  
people, by the sending to them the light of thy Holy Spirit;  
Grant us by the same Spirit to have a right judgment in all things,  
and evermore to rejoice in his holy comfort; through the merits  
of Christ Jesus our Saviour, who liveth and reigneth with thee, in  
the unity of the same Spirit, one God, world without end. [*Amen.*]<sup>f</sup>

[For<sup>e</sup> the Epistle.] Acts ii. 1.

**W**HEN the day of Pentecost was fully come, &c. ... the won-  
derful works of God.

*The Gospel.* St. John xiv. 15.

\*1552

**J**ESUS<sup>e</sup> said unto his disciples, If ye love me, &c. ... even so  
do I.

## Monday in Whitsun-week<sup>h</sup>.

\*1549

*The Collect.*

**G**OD,<sup>i</sup> who as at this time didst teach the hearts of thy faithful  
people, by the sending to them the light of thy Holy Spirit;  
Grant us by the same Spirit to have a right judgment in all things,  
and evermore to rejoice in his holy comfort; through the merits  
of Christ Jesus our Saviour, who liveth and reigneth with thee, in the  
unity of the same Spirit, one God, world without end. *Amen.*

<sup>a</sup> 1549 who lyveth and reigneth.  
&c.

<sup>b</sup> In \*1549 the gospel went on  
to the end of the fourth verse of  
chapter sixteen.

<sup>c</sup> \*1549 At the Communion.

*Exultate iusti in domino. Psal.*

xxxiii.

<sup>d</sup> \*1549 whiche as upon this daye  
haste taughte

<sup>e</sup> \*1549 *The Epistle.*

<sup>f</sup> \*1549 *The Gospel.* John. xliii.

81

Jesus saide unto his disciples: If  
ye love me, &c....and will shewe  
mine owne selfe unto hym.

<sup>g</sup> This first sentence is not in the  
New Testament, though our Prayer  
Book has never been without it.

<sup>h</sup> \*1549 *Jubilare deo. psal. c.*

<sup>i</sup> 1549 ¶ God whiche. &c. (As  
upon whitsundaye.)

The collect was not printed at  
length, either here or in the follow-  
ing service, before 1662.

D 5



## TUESDAY IN WHITSUN-WEEK.

[\*1662]  
\*1549

[For<sup>a</sup> the Epistle.] Acts x. 34.

**T**HEN Peter opened his mouth, &c. ... Then prayed they him to tarry certain days.

*The Gospel.* St. John iii. 16.

**G**OD so loved the world, &c. ... that they are wrought in God.

1589

*Tuesday in Whitsun-week<sup>b</sup>.*

\*1549

*The Collect.*

**G**OD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

[For<sup>c</sup> the Epistle.] Acts viii. 14.

**W**HEN the Apostles, which were at Jerusalem, &c. ... and they received the Holy Ghost.

*The Gospel.* St. John x. 1.

**V**ERILY, verily I say unto you, &c. ... that they might have it more abundantly.

## TRINITY-SUNDAY.<sup>d</sup>

*The Collect.*

**A**Lmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, [that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities,] who livest and reignest, one God, world without end. [*Amen.*]

[1552]

[\*1662]

[For<sup>e</sup> the Epistle.] Rev. iv. 1.

**A**FTER this I looked, &c. ... and for thy pleasure they are and were created.

*The Gospel.* St. John iii. 1.

**T**HERE was a man of the Pharisees, &c. ... but have eternal life.

<sup>a</sup> \* 1549 *The Epistle.*

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*Misericordiam. psal. ci.*

\* 1552 The tuesday after whitsondale.

<sup>c</sup> \* 1549 *The Epistle.*

<sup>d</sup> \* 1549 ¶ At the Communion.

*Deus misereatur. psal. lxvii.*

<sup>e</sup> \* 1549 that through the stedfastnes of this fayth, we may evermore be defended from all adversitie:

<sup>f</sup> \* 1549 *The Epistle.*

## THE FIRST SUNDAY AFTER TRINITY.

*The<sup>a</sup> first Sunday after Trinity.*

1572

*The<sup>b</sup> Collect.*

\*1549

[O] GOD, the strength of all them that [put their] trust in thee, mercifully accept our prayers; and because [through] the weakness of our mortal nature [we] can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *[Amen.]* \*1662

*The Epistle.* 1 St. John iv. 7.

**B**ELOVED, let us love one another: &c. ... love his brother also.

*The Gospel.* St. Luke xvi. 19.

**T**HERE was a certain rich man, &c. ... though one rose from the dead.

*The second Sunday<sup>a</sup> [after Trinity.]*

[1572]

*The Collect.*

**O** LORD,<sup>d</sup> who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.* \*1662

*The Epistle.* 1 St. John iii. 13.

\*1549

**M**ARVEL not, my brethren, &c. ... the Spirit which he hath given us.

*The Gospel.* St. Luke xiv. 16.

**A** CERTAIN man made a great supper, &c. ... shall taste of my supper.

*The third Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

**O** 'LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.* \*1662

<sup>a</sup> 1549 *q* The first Sunday after Trinitie Sunday.

<sup>b</sup> \*1549 *Beati immaculati. psal. cxix.*

*The Collecte.*

<sup>c</sup> \*1549 *In quo corrigit. psal. cxix.*

<sup>d</sup> \*1549 Lorde make us to have a perpetuall feare and love of thy holy name: for thou never failest to helpe and governe them, whome thou doest bryng up in thy stedfast

love: Graunt this. &c. [1638 Grant this, heavenly Father, for Jesus Christs sake.]

<sup>e</sup> \*1549 *Retribue servo tuo. psal. cxix.*

<sup>f</sup> \*1549 Lorde, we beseeche thee mercifully to heare us, and unto whome thou hast given an heartie desyre to pray: graunt that by thy mightie ayde we may bee defended: through Jesus Christe our Lorde.

## THE FOURTH SUNDAY AFTER TRINITY.

\*1549

*The Epistle.* 1 St. Peter v. 5.

**A**LL of you be subject one to another, &c. ... glory and dominion for ever and ever. Amen.

*The Gospel.* St. Luke xv. 1.

**T**HEN drew near unto him, &c. ... over one sinner that repenteth.

[1572]

### *The fourth Sunday\* [after Trinity.]*

*The Collect.*

[\*1662] **[O]** GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, [O] heavenly Father, for [Jesus<sup>b</sup>] Christ's sake our Lord. [Amen.]

*The Epistle.* Rom. viii. 18.

**I** RECKON that the sufferings, &c. ... to wit, the redemption of our body.

*The Gospel.* St. Luke vi. 36.

**B**E ye therefore merciful, &c. ... mote that is in thy brother's eye.

[1572]

### *The fifth Sunday° [after Trinity.]*

*The Collect.*

[\*1662] **G**RANT, [O] Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that [thy<sup>d</sup> Church] may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. [Amen.]

*The Epistle.* 1 St. Peter iii. 8.

**B**E ye all of one mind, &c. ... but sanctify the Lord God in your hearts.

*The Gospel.* St. Luke v. 1.

**I**T came to pass, that as the people, &c. ... they forsook all, and followed him.

[1572]

### *The sixth Sunday° [after Trinity.]*

*The Collect.*

[\*1662] **[O]** <sup>f</sup>GOD, who hast prepared for them] that love thee such good things as pass<sup>e</sup> man's understanding; Pour into our hearts such love toward thee, that we, loving thee [above<sup>h</sup> all]

<sup>a</sup> \*1549 *Adhesit pavimento anima.*  
*psal.* cxix.

<sup>b</sup> 1549 *Jesu.* 1572 *Jesus*

<sup>c</sup> \*1549 *Legem pone.* *psal.* cxix.

<sup>d</sup> \*1549 *thy congregacion*

<sup>e</sup> \*1549 *Et veniat super me.*  
*psal.* cxix.

<sup>f</sup> \*1549 *God, whiche hast prepared to them*

<sup>g</sup> \*1549 *al mans*

The word "al" was left out in 1625, but not in 1627, 1630, nor in 1631.

<sup>h</sup> \*1549 *in all*

## THE SEVENTH SUNDAY AFTER TRINITY.

ings, may obtain thy promises, which exceed all that we can \*1549  
 desire; through Jesus Christ our Lord. [Amen.] [\*1662]

*The Epistle.* Rom. vi. 3.

**K** NOW ye not, that so many, &c. ... through Jesus Christ our  
 Lord.

*The Gospel.* St. Matth. v. 20.

**J**ESUS\* said unto his disciples, Except your righteousness, &c.  
 ... the uttermost farthing.

### *The seventh Sunday<sup>b</sup> [after Trinity.]*

[1572]

*The Collect.*

**L** ORD of all power and might, who art the author and giver  
 of all good things; [Graft<sup>c</sup> in] our hearts the love of thy [\*1662]  
 Name, increase in us true religion, nourish us with all goodness,  
 and of thy great mercy keep us in the same; through Jesus  
 Christ our Lord. [Amen.]

*The Epistle.* Rom. vi. 19.

**I** SPEAK after the manner of men, &c. ... through Jesus Christ  
 our Lord.

*The Gospel.* St. Mark viii. 1.

**I** N those days the multitude being very great, &c. ... And he  
 sent them away.

### *The eighth Sunday<sup>d</sup> [after Trinity.]*

[1572]

*The Collect.*

**O** \*GOD, whose never-failing providence ordereth all things \*1662  
 both in heaven and earth; We humbly beseech thee to put  
 away from us all hurtful things, and to give us those things which  
 be profitable for us; through Jesus Christ our Lord. Amen.

*The Epistle.* Rom. viii. 12.

\*1549

**B**RETHREN, we are debtors, &c. ... may be also glorified to-  
 gether.

*The Gospel.* St. Matth. vii. 15.

**B**EWARE of false prophets, &c. ... my Father which is in  
 heaven.

\* All the Prayer Books, from  
 \*1549 downwards, have the gospel  
 introduced by this sentence, instead  
 of the one found in the New Testa-  
 ment.

<sup>b</sup> \*1549 *Memor esto. psal. cxix.*

<sup>c</sup> \*1549 *graffe in*

<sup>d</sup> \*1549 *Porcio mea domine.*

*psal. cxix.*

<sup>e</sup> \*1549 God, whose providence  
 is never deceived, we humbly be-  
 seeche thee, that thou wilt put away  
 from us all hurtful things, and geve  
 those things which be profitable  
 for us: Through Jesus Christe our  
 Lorde.

THE NINTH SUNDAY AFTER TRINITY.

\*1549  
[1572]

*The ninth Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

[\*1662] **G**RANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, [who<sup>b</sup> cannot do any thing that is good] without thee, may by thee [be <sup>c</sup>enabled] to live according to thy will; through Jesus Christ our Lord. *[Amen.]*

*The Epistle.* 1 Cor. x. 1.

**B**RETHREN, I would not, &c. ... that ye may be able to bear it.

*The Gospel.* St. Luke xvi. 1.

**J**ESUS<sup>d</sup> said unto his disciples, There was a certain rich man, &c. ... receive you into everlasting habitations.

[1572]

*The tenth Sunday<sup>e</sup> [after Trinity.]*

*The Collect.*

[\*1662] **L**ET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *[Amen.]*

*The Epistle.* 1 Cor. xii. 1.

**C**ONCERNING spiritual gifts, brethren, &c. ... dividing to every man severally as he will.

*The Gospel.* St. Luke xix. 41.

**A**ND when he was come near, &c. ... And he taught daily in the temple.

[1572]

*The eleventh Sunday<sup>f</sup> [after Trinity.]*

*The Collect.*

\*1662 **O** <sup>g</sup>GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

\*1549

*The Epistle.* 1 Cor. xv. 1.

**B**RETHREN, I declare unto you the Gospel, &c. ... so we preach, and so ye believed.

<sup>a</sup> \*1549 *Bonitatem. psal. cxix.*

<sup>b</sup> \*1549 *whiche cannot be*

<sup>c</sup> \*1549 *be able*

<sup>d</sup> The first word of the gospel "Jesus," for "he," dates from \*1549.

<sup>e</sup> \*1549 *Manus tue. psal. cxix.*

<sup>f</sup> \*1549 *Defecit. psal. cxix.*

<sup>g</sup> \*1549 God whiche declarest thy almyghty power, most chieflie in shewing mercy and pitie: Geve unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure: Through Jesus Christ oure Lorde.

## THE TWELFTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke xviii. 9.

\*1549

S<sup>a</sup> spake this parable unto certain, &c. . . that humbleth self shall be exalted.

### *The twelfth Sunday<sup>b</sup> [after Trinity.]*

[1572]

*The Collect.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is guilty, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen.* [\*1662]

*The Epistle.* 2 Cor. iii. 4.

WHICH trust have we through Christ, &c. . . the ministration of righteousness exceed in glory.

*The Gospel.* St. Mark vii. 31.

S<sup>d</sup> departing from the coasts of Tyre and Sidon, &c. . . and dumb to speak.

### *The thirteenth Sunday<sup>c</sup> [after Trinity.]*

[1572]

*The Collect.*

ALMIGHTY and merciful God, of whose only gift it cometh unto thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may [so faithfully serve [\*1662] this life, that we fail not finally to attain thy heavenly kingdom; through the merits of Jesus Christ our Lord. *Amen.*]

*The Epistle.* Gal. iii. 16.

Abraham and his seed, &c. . . might be given to them that believe.

*The Gospel.* St. Luke x. 23.

BLISSSED are the eyes which see, &c. . . Go, and do thou likewise.

<sup>n</sup> \* 1549 to 1662 the gospel ended with the word "Christ" of "he." In \*1662, however, "Jesus" was substituted for

19 *In eternum domine. psal.*

19 and giving unto us that every prayer dare not presume through the Jesus Christe our

<sup>d</sup> The first word of the gospel ("Jesus") is in all the Prayer Books from \*1549 downwards, and "he" omitted before "came."

<sup>e</sup> \* 1549 *Quomodo dilexi. psal. cxix.*

<sup>f</sup> \* 1549 so runne to thy heavenly promises, that we faile not finally to attayne the same: through Jesus Christe oure Lorde.

## THE FOURTEENTH SUNDAY AFTER TRINITY

\*1549  
[1572]

### *The fourteenth Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

**A**LMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. [*Amen.*]

*The Epistle.* Gal. v. 16.

**I**SAY then, Walk in the Spirit, &c. ... with the affections which are against the lusts.

*The Gospel.* St. Luke xvii. 11.

**A**ND it came to pass, as Jesus<sup>b</sup> went to Jerusalem, &c. ... his faith hath made thee whole.

[1572]

### *The fifteenth Sunday<sup>c</sup> [after Trinity.]*

*The Collect.*

**K**EEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man which thou cannot but fall, keep us ever by thy help [from all things hurtful,] and lead us to all things profitable to our salvation through Jesus Christ our Lord. [*Amen.*]

*The Epistle.* Gal. vi. 11.

**Y**E see how large a letter, &c. ... grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* St. Matth. vi. 24.

**N**O man can serve two masters, &c. ... sufficient unto thee is the evil thereof.

[1572]

### *The sixteenth Sunday<sup>d</sup> [after Trinity.]*

*The Collect.*

[\*1662] **[O]** LORD, we beseech thee, let thy continual pity cleanse and defend [thy Church]; and, because it cannot continue in safety without thy succour, preserve it evermore by thy goodness; through Jesus Christ our Lord. [*Amen.*]

*The Epistle.* Ephes. iii. 13.

**I** DESIRE that ye faint not at my tribulations, &c. ... without end. Amen.

<sup>a</sup> \* 1549 *Lucerna pedibus meis.*  
*psal. cxix.*

<sup>b</sup> "Jesus" instead of "he" has existed in this place ever since \* 1549.

Such also is the case as respects a similar change in the gospels for the sixteenth, seventeenth, eighteenth, and nineteenth, sur

after Trinity.

<sup>c</sup> \* 1549 *Iniquos odio habui.*  
*psal. cxix.*

<sup>d</sup> \* 1549 *Feci iudicium.*  
*cxix.*

<sup>e</sup> \* 1549 thy congregacion



## THE SEVENTEENTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke vii. 11.

\*1549

**A**ND it came to pass the day after, &c. ... throughout all the region round about.

### *The seventeenth Sunday<sup>a</sup> [after Trinity.]*

[1572]

*The Collect.*

**L**ORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. [Amen.]

[\*1662]

*The Epistle.* Ephes. iv. 1.

**I**THEREFORE the prisoner of the Lord beseech you, &c. ... and in you all.

*The Gospel.* St. Luke xiv. 1.

**I**T came to pass, as Jesus went, &c. ... he that humbleth himself shall be exalted.

### *The eighteenth Sunday<sup>b</sup> [after Trinity.]*

[1572]

*The Collect.*

**L**ORD,<sup>c</sup> we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

\*1662

*The Epistle.* 1 Cor. i. 4.

\*1549

**I** THANK my God always, &c. ... in the day of our Lord Jesus Christ.

*The Gospel.* St. Matth. xxii. 34.

**W**HEN the Pharisees had heard that Jesus, &c. ... any more questions.

### *The nineteenth Sunday<sup>d</sup> [after Trinity.]*

*The Collect.*

**O** GOD, forasmuch as without thee we are not able to please thee; [Mercifully <sup>e</sup>grant, that thy Holy Spirit] may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.]

[\*1662]

*The Epistle.* Ephes. iv. 17.

**T**HIS I say therefore, and testify, &c. ... for Christ's sake hath forgiven you.

<sup>a</sup> \*1549 *Mirabilia. psal. cxix.*

<sup>b</sup> \*1549 *Justus es domine. psal. cxix.*

<sup>c</sup> \*1549 Lorde wee beseche thee, graunte thy people grace to avoyde the infections of the devill, and

with pure hearte and mynde, to folowe thee, the onely God: Through Jesus Christe our Lorde.

<sup>d</sup> \*1549 *Clamavi. psal. cxix.*

<sup>e</sup> \*1549 Graunt that the working of thy mercye

# THE TWENTIETH SUNDAY AFTER TRINITY.

\*1549

*The Gospel.* St. Matth. ix. 1.

**J**ESUS entered into a ship, &c. ... who had given such power unto men.

[1572]

*The twentieth Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

[\*1662] **[O]** ALMIGHTY and [most] merciful God, of thy bountiful goodness keep us, [we beseech thee,] from all things that may hurt us; that we, being ready both in body and soul, may [cheerfully<sup>b</sup>] accomplish those things that thou wouldest have done; through Jesus Christ our Lord. [*Amen.*]

*The Epistle.* Ephes. v. 15.

**S**EE then that ye walk circumspectly, &c. ... submitting yourselves one to another in the fear of God.

*The Gospel.* St. Matth. xxii. 1.

**J**ESUS<sup>c</sup> said, The Kingdom of heaven, &c. ... but few are chosen.

[1572]

*The one and twentieth Sunday<sup>d</sup> [after Trinity.]*

*The Collect.*

**G**RANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. [*Amen.*]

*The Epistle.* Ephes. vi. 10.

**M**Y brethren, be strong in the Lord, &c. ... as I ought to speak.

*The Gospel.* St. John iv. 46.

**T**HERE was a certain nobleman, &c. ... when he was come out of Judea into Galilee.

[1572]

*The two and twentieth Sunday<sup>e</sup> [after Trinity.]*

*The Collect.*

**L**ORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. [*Amen.*]<sup>f</sup>

<sup>a</sup> \*1549 *Vide humilitatem meam.* psal. cxix.

<sup>b</sup> \*1549 with free heartes

<sup>c</sup> n \*1549 the gospel began in manner:—"Jesus sayed to his s." But in \*1604 the last words were commanded to be

90

omitted, and the first two printed in italics. In 1662 the distinction of type was also abandoned. See p. 79. n. a.

<sup>d</sup> \*1549 *Principes persecuti.* psal. cxix.

<sup>e</sup> \*1549 *Appropinquet deprecation.* psal. cxix.

## THE TWENTY-THIRD SUNDAY AFTER TRINITY.

*The Epistle.* Phil. i. 3.

\*1549

I THANK my God upon every remembrance, &c. ... unto the glory and praise of God.

*The Gospel.* St. Matth. xviii. 21.

PETER<sup>a</sup> said unto Jesus, Lord, how oft, &c. ... his brother their trespasses.

### *The three and twentieth Sunday<sup>b</sup> [after Trinity.]*

[1572]

*The Collect.*

[O] GOD, our refuge and strength, who art the author of all godliness; Be ready, [we beseech thee,] to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through [Jesus<sup>c</sup>] Christ our Lord. [Amen.]

*The Epistle.* Phil. iii. 17.

BRETHREN, be followers, &c. ... to subdue all things unto himself.

*The Gospel.* St. Matth. xxii. 15.

THEN went the Pharisees and took counsel, &c. ... and went their way.

### *The four and twentieth Sunday<sup>d</sup> [after Trinity.]*

*The Collect.*

[O] LORD, we beseech thee, [absolve<sup>e</sup>] thy people from their offences; that through thy bountiful goodness we may all<sup>f</sup> be delivered from the bands of those sins, which by our frailty we have committed: [Grant<sup>g</sup> this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.]

*The Epistle.* Col. i. 3.

WE give thanks to God, &c. ... the inheritance of the saints in light.

*The Gospel.* St. Matth. ix. 18.

WHILE<sup>h</sup> Jesus spake these things unto John's disciples, behold, there came, &c. ... And the fame hereof went abroad into all that land.

<sup>a</sup> The present commencement of this gospel has existed from \* 1549.

<sup>b</sup> \* 1549 *Nisi quia dominus. psal.* cxliiii.

<sup>c</sup> 1549 *Jesu*

<sup>d</sup> \* 1549 *Oui confidunt. psal.* cxv.

<sup>e</sup> \* 1549 *assoyle*

<sup>f</sup> From \* 1549 to the last review "all" stood before "those synnes."

<sup>g</sup> 1549 *Graunt thys. &c.*

1552 (*Grafton's impression.*)

*Graunt this heavenlye father, for Jesu Christes sake our Lorde. Amen.*

1559 *graunte this, &c. Amen.*

1638 *Grant this, we beseech thee, &c.*

The form of 1549 was by far the most common until 1662.

<sup>h</sup> Originally the gospel began thus:—"Whyle Jesus spake unto the people", which words were, in \* 1662, changed to those we now have.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

\*1549  
[1572]

*The five and twentieth Sunday<sup>a</sup> [after Trinity.]*

*The Collect.*

**S**TIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. [Amen.<sup>1</sup>]

[\*1662]

[For<sup>b</sup> the Epistle.] Jer. xxiii. 5.

**B**EHOLD, the days come, &c. ... and they shall dwell in their own land.

*The Gospel.* St. John vi. 5.

**W**HEN Jesus then lift up his eyes, &c. ... that Prophet that should come into the world.

\*1662

*If<sup>c</sup> there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

\*1549

*Saint Andrew's Day<sup>d</sup>.*

*The Collect.*

\*1552

**A**LMIGHTY <sup>e</sup>God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith [give<sup>f</sup> up ourselves obediently to fulfil] thy holy commandments; through the same Jesus Christ our Lord. [Amen.<sup>1</sup>]

\*1549

*The Epistle.* Rom. x. 9.

**I**F thou shalt confess, &c. ... a disobedient and gainsaying people.

*The Gospel.* St. Matth. iv. 18.

**J**ESUS, walking by the sea of Galilee, saw two brethren, &c. ... and followed him.

<sup>a</sup> \* 1549 *Nisi dominus. psal. cxxvii.*

<sup>b</sup> \* 1549 *The Epistle.*

<sup>c</sup> \* 1552 *If there be any more Son-daies before Advent Sunday, to supply the same shalbe taken the service [1607 the collect, epistle, and gospel] of some of those Son-daies that were omitted betwene the epiphany, and Septuagesima.*

*A Prayer Book of 1625, and also of 1638 has "the service," as in that of 1552.*

<sup>d</sup> \* 1549 *Sepe expugnaverunt. psal. cxxix.*

<sup>e</sup> \* 1549 *Almyghtie God, whiche haste geven suche grace to thy*

*Apostle saincte Andrewe, that he counted the sharpe and paynfull death of the crosse to be an high honour and a great glory: Graunt us to take and esteeme al troubles and adversities which shall come unto us for thy sake, as thynges profitable for us toward the obtayning of everlasting lyfe: through Jesus Christ our Lorde.*

<sup>f</sup> \* 1552 *give over our selves obediently to folowe*

*Though the present reading was authoritatively adopted in \*1662, yet "to fulfill" instead of "to folowe," is found in a Prayer Book of 1625 and in some later impressions.*

# SAINT THOMAS THE APOSTLE.

*Saint Thomas the Apostle<sup>a</sup>.*

\*1549

*The Collect.*

**A**LMIGHTY [and] everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, [be<sup>b</sup> all honour and glory, now and for evermore. Amen.] [1572] [\*1662]

*The Epistle.* Ephes. ii. 19.

**N**OW therefore ye are no more strangers, &c. ... through the Spirit.

*The Gospel.* St. John xx. 24.

**T**HOMAS, one of the twelve, &c. ... ye might have life through his Name.

*The Conversion of St. Paul<sup>c</sup>.*

*The Collect.*

**O** <sup>d</sup>GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen. \*1662

[*For<sup>e</sup> the Epistle.*] Acts ix. 1.

\*1549

**A**ND Saul, yet breathing out threatenings, &c. ... proving that this is very Christ.

*The Gospel.* St. Matth. xix. 27.

**P**ETER answered and said unto Jesus,<sup>f</sup> Behold, &c. ... and the last shall be first.

[*The Presentation of Christ in the Temple, commonly called,*  
*The Purification of Saint Mary the Virgin.<sup>g</sup>*]

*The Collect.*

**A**LMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented \*1662

<sup>a</sup> \* 1549 *Beati omnes. psal.*  
cxxxviii.

<sup>b</sup> 1549 be all honour. &c.

<sup>c</sup> \* 1549 *Confitebor tibi. psal.*  
cxxxviii.

<sup>d</sup> \* 1549 God whiche haste taughte all the worlde, through the preaching of thy blessed Apostle Sainct Paule: graunt we beseeche thee, that we whiche have hys woonderful conversion in remembraunce, may folowe and fulfill the [1552

thy] holy doctrine that he taught: through Jesus Christe our Lorde. [Amen.<sup>h</sup>]

<sup>e</sup> \* 1549 *The Epistle.*

<sup>f</sup> "Jesus" for "him" is the reading of \* 1549, and of every subsequent copy of the Prayer Book.

<sup>g</sup> \* 1549 *Ecce nunc benedicite. psal. cxxxiii.*

*The Collect.*

<sup>h</sup> Almightye and everlasting god, we humbly beseeche thy Maiestie, that



## SAINT JOHN BAPTIST's DAY.

\*1549 grace to use them alway to thy honour and glory; through Jesus  
[\*1662] Christ our Lord. [*Amen.*]

[*For<sup>a</sup> the Epistle.*] Acts xi. 22.

**T**IDINGS of these things came, &c. ... by the hands of Barnabas and Saul.

*The Gospel.* St. John xv. 12.

**T**HIS is my commandment, That ye love one another, &c. ... may give it you.

### *Saint John Baptist's Day.<sup>b</sup>*

*The<sup>c</sup> Collect.*

**A**LMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching [of <sup>d</sup>repentance]; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. [*Amen.*]

[*For<sup>e</sup> the Epistle.*] Isaiah xli. 1.

**C**OMFORT ye, comfort ye my people, &c. ... those that are with young.

*The Gospel.* St. Luke i. 57.

**E**LISABETH's full time came, &c. ... till the day of his shewing unto Israel.

### *Saint Peter's Day.<sup>f</sup>*

*The Collect.*

**O** ALMIGHTY God, who by thy Son Jesus Christ [didst <sup>g</sup>give] to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. [*Amen.*]

[*For<sup>h</sup> the Epistle.*] Acts xii. 1.

**A**BOUT that time Herod the king, &c. ... the expectation of the people of the Jews.

*The Gospel.* St. Matth. xvi. 13.

**W**HEN Jesus came into the coasts, &c. ... shall be loosed in heaven.<sup>i</sup>

haste indued thy holy Apostle Barnabas with singuler giftes of thy [1589 the] holy gost: let us not be

<sup>a</sup> \* 1549 *The Epistle.*

<sup>b</sup> The title has always been the same as it is now in the sealed Prayer Book. See Various Readings.

<sup>c</sup> \* 1549 *Domine exaudi. psal. cxliiii.*

*The Collect.*

<sup>d</sup> \* 1549 of penance

<sup>e</sup> \* 1549 *The Epistle.*

<sup>f</sup> \* 1549 ¶ At the Communion.

*Benedictus dominus. psal. cxliiii.*

<sup>g</sup> \* 1549 hast geven

<sup>h</sup> \* 1549 *The Epistle.*

<sup>i</sup> \* 1549 ¶ Saint Marye Magdalene.

## SAINT JAMES THE APOSTLE.

*Saint James the Apostle.*

\*1549

*The Collect.*

GRANT, O merciful God, that as thine holy Apostle [Saint] [\*1552]  
James, leaving his father and all that he had, without delay  
obedient unto the calling of thy Son Jesus Christ, and fol-  
lowed him; so we, forsaking all worldly and carnal affections, may  
evermore ready to follow thy [holy] commandments; through [\*1662]  
is Christ our Lord. [Amen.]

[For<sup>b</sup> the Epistle.] Acts xi. 27, and part of Chap. xii.

¶ those days came prophets from Jerusalem, &c. ... to take  
Peter also.

*The Gospel.* St. Matth. xx. 20.

¶ WHEN came to him the mother of Zebedee's children, &c. ... a  
ransom for many.

## *Saint Bartholomew the Apostle.*

*The<sup>d</sup> Collect.*

¶ ALMIGHTY and everlasting God, [who<sup>e</sup> didst give to thine  
Apostle Bartholomew grace] truly to believe and to preach  
word; Grant, we beseech thee, unto thy Church, [to 'love that  
which he believed, and both to preach and receive the same];  
ough [Jesus] Christ our Lord. [Amen.]

[For<sup>s</sup> the Epistle.] Acts v. 12.

¶ BY the hands of the Apostles, &c. ... and they were healed  
every one.

*The Gospel.* St. Luke xxii. 24.

¶ AND there was also a strife, &c. ... judging the twelve tribes of  
Israel.

*auda anima mea. psal. cxlvi.*

*The Collect.*

¶ Mercyfull father geve us grace,  
we never presume to synne  
rough the example of any crea-  
ture, but if it shall chaunce us at  
tyme to offende thy divyne  
estie: that then we may truely  
ent, and lament the same, after  
example of Mary Magdalene,  
by lyvely faith obtaine re-  
sion of all our synnes: throughe  
only merites of thy sonne our  
our Christ.

*The Epistle.* Prov. xxxi.

¶ Whosoever findeth an honest  
hful woman, &c. ... and lette her  
se woorkes prayse her in the  
ps.

*The Gospel.* Luc. vii.

¶ and one of the Phariseis deayred  
us, &c. ... Thy fayth hath saved

thee: goe in peace.

This service for July 22 was, in  
\*1552, entirely abandoned.

a \*1549 *Laudate dominum de  
celis. psal. cxlviii.*

b \*1549 *The Epistle.*

c 1549 ¶ Saint Bartholomewe  
[1572 apostle.]

There is some difficulty in de-  
termining, both here and elsewhere,  
(but the point is of no moment,) when the additional "the" was first  
introduced.

d \*1549 *Non nobis domine. psal.  
cxv.*

*The Collects.*

c \*1549 which haste geven grace  
to thy [1552 (Grafton's copy) thine]  
Apostle Bartholomewe.

f \*1549 both to love that he be-  
lieved, & to preache that he taught.  
g \*1549 *The Epistle.*

E



# SAINT MATTHEW THE APOSTLE.

## *Saint<sup>a</sup> Matthew the Apostle.*

*The<sup>b</sup> Collect.*

[\*1662]

\*1549

[O] ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow [the<sup>c</sup> same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.]

*The Epistle.* 2 Cor. iv. 1.

THEREFORE seeing we have, &c. ... in the face of Jesus Christ,

*The Gospel.* St. Matth. ix. 9.

AND as Jesus passed forth from thence, &c. ... but sinners to repentance.

## *Saint Michael and all Angels<sup>d</sup>.*

*The Collect.*

[O] EVERLASTING God, who hast ordained and constituted the services [of <sup>e</sup> Angels] and men in a wonderful order; Mercifully grant, that [as<sup>f</sup> thy holy Angels alway doe thee service in heaven, so by thy appointment they may] succour and defend us on earth; through Jesus Christ [our<sup>g</sup> Lord.] [Amen.]

[1552]

[For<sup>h</sup> the Epistle.] Rev. xii. 7.

[\*1662]

THERE was war in heaven: &c. ... that he hath but a short time.

*The Gospel.* St. Matth. xviii. 1.

AT the same time came the disciples, &c. ... the face of my Father which is in heaven.

[1552]

## *Saint Luke [the] Evangelist<sup>i</sup>.*

*The Collect.*

\*1662

ALMIGHTY<sup>k</sup> God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medi-

<sup>a</sup> 1549 \* Sainct Mattheuwe [1572 Apostle]. See p. 97, n. c.

<sup>b</sup> \*1549 *Laudate dominum omnes Gentes.* psal. cxvii.

*The Collecte.*

<sup>c</sup> \*1549 thy sayed sonne Jesus Christ: who lyveth and reigneth. &c. [1638 who liveth and reigneth with thee and the holy Ghost, &c.]

<sup>d</sup> \*1549 *Laudate pueri.* psal. cxlii.

<sup>e</sup> \*1549 of all Angels

<sup>f</sup> \*1549 they whiche alwaye doe thee service in heaven, may by thy appointment

<sup>g</sup> 1549 our Lorde. &c.

In Whytchurche's copy of 1552 the collect terminates as in 1549.

<sup>h</sup> \*1549 *The Epistle.*

<sup>i</sup> \*1549 *Super Aumina.* psal. cxxxvii.

<sup>k</sup> \*1549 Almightye God whiche calledst Luke the phisicion, whose prayse is in the Gospell, to be a phisicion of the soule: it may please thee by the holsome medicines of his doctrine, to heale al the diseases of oure soules, through thy sonne Jesus Christe oure Lorde. [1638 Amen.]

## ST. SIMON AND ST. JUDE, APOSTLES.

nes of the doctrine delivered by him, all the diseases of our \*1662  
 uls may be healed; through the merits of thy Son Jesus Christ  
 or Lord. *Amen.*

*The Epistle.* 2 Tim. iv. 5.

\*1549

**W**ATCH thou in all things, &c. ... greatly withstood our  
 words.

*The Gospel.* St. Luke x. 1.

**T**HE Lord appointed other seventy also, &c. ... the labourer  
 is worthy of his hire.

[*Saint*] *Simon and [Saint] Jude, Apostles*.\*

[\*1662]

*The Collect.*

**O** ALMIGHTY God, who hast built thy Church] upon the  
 foundation of the Apostles and Prophets, [Jesus<sup>c</sup>] Christ [1572]  
 himself being the head corner-stone; Grant us so to be joined  
 together in unity of spirit by their doctrine, that we may be made  
 a holy temple acceptable unto thee; through [Jesus<sup>c</sup>] Christ our  
 Lord. [*Amen.*!]

*The Epistle.* St. Jude 1.

**J**UDE, the servant of Jesus Christ, &c. ... and speak evil of  
 dignities.

*The Gospel.* St. John xv. 17.

**T**HESE things I command you, &c. ... have been with me from  
 the beginning.

*All Saints*'s [*Day.*]

[1627]

*The Collect.*

**O** ALMIGHTY God, who hast knit together thine elect in [\*1662]  
 one communion and fellowship, in the mystical body of  
 thy Son Christ our Lord; Grant us grace so to follow [thy<sup>c</sup> blessed  
 saints in all virtuous] and godly living, that we may come to those  
 unspeakable joys, which thou hast prepared [for<sup>c</sup> them] that un- [1552]  
 speakably love thee; through Jesus Christ [our Lord.] [*Amen.*!]

[*For<sup>c</sup> the Epistle.*] Rev. vii. 2.

[\*1662]

**A**ND I saw another angel, &c. ... be unto our God for ever and  
 ever. *Amen.*

*The Gospel.* St. Matth. v. 1.

**J**ESUS<sup>b</sup>, seeing the multitudes, went up, &c. ... the prophets  
 which were before you.

\* 1549 *Laudate dominum. psal. cl.*

b \* 1549 Almighty God, whiche  
 first builded the [1552 (Whyt-  
 church's copy) thy] congregacion

c 1549 *Jesu*

d \* 1549 *At the Communion.*

*Cantate domino. psal. cxlix.*

e \* 1549 thy holy Sainctes in all  
 vertues [1572 vertuous]

f \* 1549 for all them

g \* 1549 *The Epistle.*

h The gospel has always begun  
 thus since \* 1549.

THE ORDER OF THE  
ADMINISTRATION OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

- \*1549 *¶* SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, [at least some time the day before.]
- [\*1662] *¶* And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least [declare himself to] be in full purpose so to do, as soon as he conveniently may.
- [\*1552] *¶* The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.
- [\*1662] [Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.]
- \*1552 *¶* The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel

\* 1549 The Supper of the Lorde, and the holy Communion, commonly called the Masse.

<sup>b</sup> \* 1549 over night: or els in the morning, afore [1572 before] the beginning of Matins, [\*1552 morninge prayer,] or immediatly after.

<sup>c</sup> \* 1549 And if any of those be an open and notorious evill liver, so that the congregacion by hym is offended, or have doen any wrong to his neighbours, by worde, or dede: The Curate [\*1552 havinge knowledge thereof] shall call hym, and advertise hym, in any wise not to presume [1625 to come] to the lordes table,

<sup>d</sup> \* 1549 Upon the daie, and at the time appointed for the minis-

tracion of the holy Communion, the Priest that shall execute the holy ministry, shall put upon hym the vesture appoincted for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall have upon them lykewyse, the vestures appoincted for their ministry, that is to saye, Albes, with tunacles. (See p. 56, n. d.) Then shall the Clearkes sing in Englishe for the office, or Introite, (as they call it) a Psalm appointed for that daye.

All this was omitted in \* 1552.

## THE COMMUNION.

1549

where [*Morning<sup>a</sup> and Evening Prayer are*] appointed to be said. And<sup>b</sup> *the Priest standing at the North-side of the Table shall say the Lord's Prayer, with [the<sup>c</sup>] Collect following<sup>d</sup>, [the people kneeling.]* \*1552  
[\*1662]

**O**UR<sup>e</sup> Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

[*The Collect.*]

**A**Lmighty God, unto whom all hearts be open, [all 'desires] known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen. \*1549  
[1552]

*Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.* \*1662

Minister.

**G**OD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me. \*1552

\* 1552 *Morning prayer, and Evening prayer be*

\* 1549 *The priest standyng humbly afore the middes of the Altar, shall saie the Lordes prayer, with this Collect.*

\* 1552 *thys*

<sup>d</sup> The prayer, — "Almightie God," &c. originally came immediately after the rubrics. From 1607, however, we find there this general heading,—"The Communion;" and from 1627 the Lord's prayer was printed.

<sup>e</sup> The present arrangement of the Communion service is almost entirely that adopted in \*1552. To comprehend how it stood in the earlier Prayer Book of Edward vi. (\*1549), the following summary seems necessary. After the Lord's prayer and Collect came the Introit: the *Kyrie eleeson*: the Hymn *Gloria in excelsis*: "The Lorde be with you," &c: the Collect of the day with the two Collects for the King: the Epistle: a Gospel: the Nicene Creed: the sermon or Homily: the Exhortation to be used at the time of the Communion;—"Derely beloved in the Lord," &c: the Exhortation for

some day before;—"Dere frendes, and you especially," &c.: the Offertory: the setting of the bread and wine on the altar: "The Lorde be with you," &c.: "It is very mete," &c.: the proper Prefaces with the Seraphic Hymn: the Prayer for the whole state of Christ's Church: the Prayer of consecration: the Prayer of oblation;—"Wherefore, O Lorde and heavenly father," &c.: the Lord's prayer: "The peace of the Lorde," &c.: the Address: the general Confession: the Absolution: the comfortable Sentences out of scripture: "We do not presume," &c.: the partaking of the elements: the Sentences of scripture called "the post Communion": "The Lorde be with you," &c.: "Almightie and everlyvyng God," &c.: the Blessing.

<sup>f</sup> 1549 and all dayres

<sup>g</sup> \* 1552 *¶ Then shal the Priest [1589 Minister: 1622 Priest] rehearse distinctly all the. x. Commandementes: and the people knelyng, shal after everye Commandement aske Gods [1607 God] mercy for theyr transgression of the same, after thys sorte.*

552 *People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the  
59] earth beneath, [or <sup>a</sup>in] the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am  
07] a jealous God, and visit [the <sup>b</sup>sins] of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

<sup>a</sup> 1552 nor in

<sup>b</sup> 1552 the synne



¶ Then<sup>a</sup> shall follow one of these two Collects for the Queen, the Priest standing as before, and saying, \*166:

Let us pray.

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole [Church<sup>b</sup>]; and so rule the heart of thy chosen servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, [and all] her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen. \*154: [\*1662

[Or,]

**A**LMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

¶ Then<sup>c</sup> shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, \*1662

\* 1549 Then [after the Gloria in excelsis,] the priest shall turne hym to the people and saye.

The Lorde be with you.

The aunswere. And with thy spirite.

The Priest. Let us praie.

Then shall folowe the Collect of the daie, with one of these two Collectes folowynge for the Kyng.

\* 1552 Then [after the Commandments,] shall folowe the Collecte of the day, with one of these two Collectes folowynge for the Kyng, the Priest [1589 Minister: 1622 Priest] standynge up and sayeng, Let us praie. Priest.

With respect to the word "Priest" in the rubric of 1552, it may be remarked, that Prayer Books of 1627 and 1631 do not restore it, in the former case; whilst, in the latter, the word was altogether abandoned in 1572, as well as subsequently, except that we find "Minister," substituted for it in 1589, and in 1627 placed also before "Let us pray."

\* 1549 The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of saint Paule written in the Chapter of to the.

The Minister then shall reade the epistle. Immediately after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saye.

The holy Gospell written in the Chapter of.

The Clearkes and people shal aunswere.

Glory be to thee, O Lorde.

The priest or deacon then shall reade the Gospel:

\* 1552 ¶ Immediately after the Collectes, the priest [1589 Minister: 1622 Priest] shal reade the Epistle, begynnynge thus.

¶ The Epistle written in the.

Chapter of.

And the Epistle ended, he shal saye the Gospel, beginnynge thus.

\*1662 The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

\*1552 **I** BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

[1589] And in one Lord [Jesus<sup>b</sup>] Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

\*1662 ¶ Then<sup>d</sup> the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion<sup>e</sup>; and Briefe,

The Gospell, wrytten in the.

Chapter of.

Prayer Books of 1627 and 1631 still retained "Minister" in this rubric.

\* 1549 After the Gospell ended, the priest shall begin.

I beleve in one God.

The Clearkes shall syng the rest.

The father almightie, &c.

The Creed is printed at length.

\* 1552 And the Epistle and Gospel beyng ended, shalbe sayed the Crede.

<sup>b</sup> 1552 Jesu

And so also in the earlier edition of Edward vi.

<sup>c</sup> This sentence does not exist in the Prayer Book of 1549.

<sup>d</sup> \* 1549 ¶ Then [after the Exhortation beginning,—"Dere frendes", &c.] shall folowe for the Offertory, one or mo of these Sentences of holy scripture, to be sung whiles the peo-

ple dooe offer, or els one of them to bee saied by the minister, immediately afore the offering.

\* 1552 After the Crede, yf there be no sermon, shal folowe one of the homelies already set forth, or hereafter to be set forth by commune authoritie. (See p. 112, u. e.).

After suche sermon, homelie, or exhortacion, the Curate shal declare unto the people whether there be any holye dayes or fasting daies the weke folowing: and earnestly exhorte them to remembre the poore, saying one or moe of these Sentences folowing, as he thinketh most convenient by his discrecion.

<sup>e</sup> \* 1662 and the Banns of Matrimony published;

This sentence was omitted in † 1754, when the "Act for the better preventing of clandestine marriages" came into force.

*Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.* \*1662

*Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

*Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. \*1549  
*St. Matth. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through [and<sup>a</sup> steal.] *St. Matth. vi.* [1552]

Whatsoever [ye<sup>b</sup>] would that men should do unto you, even so do<sup>c</sup> unto them; for this is the Law and the Prophets. *St. Matth. vii.* [1572]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix.*

Who goeth a warfare at any time [of<sup>d</sup> his] own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.* [1552]

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; [and] they who wait [at<sup>e</sup> the] altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.* [1589]  
[\*1662]

[He<sup>f</sup> that] soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, [not<sup>g</sup> grudgingly,] or of necessity; for God loveth a cheerful giver. *2 Cor. ix.* [1607]

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

<sup>a</sup> 1549 nor steale.

<sup>b</sup> 1549 you

<sup>c</sup> 1549 do you

The pronoun "you" was omitted in 1552.

<sup>d</sup> 1549 at his

105

<sup>e</sup> 1549 of the

<sup>f</sup> 1549 He whiche

<sup>g</sup> In 1549 and 1559 the reading was the same as at present; but, until 1662, the other Prayer Books had "not grudgeing."



- \*1549 Godliness is great riches, if a man [be <sup>a</sup>content] with that he hath; for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii.

- [\*1662] Give alms of thy goods, and [never<sup>b</sup> turn] thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms* xli.

- \*1662 ¶ *Whilst<sup>c</sup> these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms*

<sup>a</sup> 1549 be contented

Grafton's copy of 1552 introduced the present reading "be content." Whytchurche's, and that of 1572, follow the Prayer Book of 1549.

<sup>b</sup> 1549 turne never

<sup>c</sup> \*1549 *Where there be Clearkes, thei shall syng, one or many of the sentences above written, accordyng to the length and shortenesse of the tyme that the people be offeryng.*

*In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed shall offer to the poore mennes boxe every one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted, every manne and woman shall paie to the Curate the due and accustomed offerynges.*

*Then so many as shalbee partakers of the holy Communion, shall tarye still in the quire, or in some convenient place nigh the quire, the*

*men on the one side, and the women on the other syde. All other (that mynde not to receive the said holy Communion) shall departe out of the quire, except the ministers and Clearkes.*

*Then shall the minister take in muche Breade and Wine, as shall suffice for the persons appoynted to receive the holy Communion, luyng the breade upon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose: And putting y<sup>e</sup> wine into the Chalice, or els in some faire or conveniente cup, prepared for that use (if the Chalice wil not serve) puttyng therto a litle pure and cleane water: And setting both the bread and wyne upon the Aller: Then the Prieste shall saye*

*The Lorde be with you.*

*Aunsweare. And with thy spirite.*

*Priest. Lift up your heartes.*

*Aunsweare. We lift them up, &c.*

for the Poor, and other devotions of the people, in a decent bason to be \*1663  
provided by the Parish for that purpose; and reverently bring it to the  
Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the  
Table so much Bread and Wine, as he shall think sufficient.

After<sup>a</sup> which done, the Priest shall say, \*1552

Let us pray for the whole state<sup>b</sup> of Christ's Church militant here  
in earth.

**A**LMIGHTY and everliving God, who by thy holy Apostle hast \*1549  
taught us to make prayers, and supplications, and to give  
thanks for all men; we humbly beseech thee most mercifully  
[\* to<sup>c</sup> accept our alms and oblations, and] to receive \* If<sup>d</sup> there be  
these our prayers, which we offer unto thy Divine no alms or obla-  
Majesty; beseeching thee to inspire continually the tions, then shall  
the universal Church with the spirit of truth, unity, and the words [of  
concord: And grant, that all they that do confess thy accepting our  
holy Name may agree in the truth of thy holy word, alms and obla-  
and live in unity, and godly love. [We<sup>e</sup> beseech thee also to save tions] be left out  
and defend all Christian Kings, Princes, and Governours; [and unsaid.  
specially] thy servant VICTORIA our Queen; that under her we  
may be godly and quietly governed: And grant unto her whole [\*1552  
Council, and to all that are put in authority under her, that they  
may truly and indifferently minister justice, to the punishment of  
wickedness and vice, and to the maintenance of [thy<sup>f</sup> true] religion, [\*1662  
and virtue. Give grace, O heavenly Father, to all Bishops [and<sup>g</sup>  
Curates] that they may both by their life and doctrine set forth thy  
true and lively word, and rightly and duly administer thy holy  
Sacraments: And to all thy people give thy heavenly grace; [and [\*1552  
especially to this congregation here present;] that, with meek heart  
and due reverence, they may hear, and receive thy holy word;  
truly serving thee in holiness and righteousness all the days of  
their life. And we most humbly beseech thee of thy goodness, O  
Lord, to comfort and succour all them, who in this transitory life  
are in trouble, sorrow, need, sickness, or any other adversity.

\* 1552 ¶ Then shal the Church  
wardens, or some other by them ap-  
pointed, gather the devocion of the  
people, and put the same into the  
pore mens boxe: and upon the offer-  
ing daies appointed, every man and  
teoman shall paye to the curate the  
due and accustomed offeringes:  
after whiche done, &c.

\* 1549 ¶ When the Clearkes  
have dooen syngyng [the Ter-  
sanctus], then shal the Priest, or  
Deacon, turne hym to the people  
and saye.

Let us prae for the whole state  
of Christes church.

¶ Then the Priest turnyng hym  
to the Altar, shall saye or syng,  
playnly and distinctly, this prayer

folowyng.

<sup>b</sup> Grafton's copy of 1552 has  
"estate," and so it continued for  
some time, being thus printed also  
in 1559 and 1572.

<sup>c</sup> The words included in this pa-  
renthesis, except "and oblations,"  
were first added in \*1552: the re-  
mainder in \*1662.

<sup>d</sup> \*1552 Yf there be none almose  
geven unto the poore, then shal y<sup>e</sup>  
wordes of acceptyng our almes be  
lefte out unsayde.

Our present marginal note was  
substituted for this in \*1662.

<sup>e</sup> \*1549 Speciallye wee beseeche  
thee to save and defende

<sup>f</sup> \*1549 Goddes true

<sup>g</sup> \*1549 Pastors, and Curates,



1662] [And\* we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers  
 1549 of thy heavenly kingdom:] Grant this, O Father, for Jesu  
 1552] Christ's sake, our only Mediator and Advocate. [Amen.]

1662 ¶ *When<sup>b</sup> the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some*

\* The following passage occurred in the Prayer Book of \*1549. It was, however, left out in \*1552, nor did any thing appear instead of it before the last review.

And especially wee commend unto thy mercifull goodnes thys congregacion whyche is here assembled in thy name to celebrate the commemoracion of the most glorious death of thy sonne: And here we do geve unto thee moste high praise, and heartie thankes, for the wonderful grace and vertue, declared in all thy sainctes, from the begynninge of the worlde: And chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Jesu Christ our Lord and God, and in the holy Patriarches, Prophetes, Apostles, and Martirs, whose examples (O Lorde) and stedfastnes in thy faythe, and keepyng thy holye commaundementes, graunte us to folowe. We commend unto thy mercye (O Lorde) all other thy servauntes, which are departed hence from us with the signe of faythe and nowe do reste in the slepe of peace: Graunte unto them, we beseeche thee, thy mercy, and everlastyng peace, and that at the daie of the generall resurreccion, we and all they which bee of the mysticall body of thy sonne, may altogether bee set on his right hand, and heare that his most ioyful voice: Come unto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the begynning of the worlde:

<sup>b</sup> \* 1549 ¶ *And if upon the Sunday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishoners to dispose themselves to the receiuing of the holy communion more diligently, sayyng these or like wordes unto them.*

Dere frendes, and you especially upon whose soules I have cure and

charge, on next, I do intende by Gods grace, to offire to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloude of Christe, to be taken of them, in the remembrance of his moste fruitfull and glorious Passion: by the which passion, we have obtayned remission of our sinnes, and be made partakers of the kyngdom of heaven, whereof we bee assured and assertheigned, yf wee come to this sayde Sacrament, with heartie repentance for our offences, stedfast faythe in Goddes mercye, and earnest minde to obeye Goddes will, and to offende nomore. Wherefore our duetie is, to come to these holy misteries, with moste heartie thanks to bee geven to almightie God, for his infinite mercie and benefites geven and bestowed upon us his unworthie servauntes, for whom he hath not onely geven his body to death, and shed his bloude, but also doth vouchsave in a Sacrament and Mistery, to geve us his sayed bodye and bloud to feede upon spiritually. The whiche Sacrament being so Divine and holy a thing, and so comfortable to them whiche receyve it worthilye, and so dangerous to them that wyl presume to take the same unworthely: My duetie is to exhorte you in the meane season, to consider the greatness of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with God: But as they whiche shoulde come to a moste Godly and heavenly Banket, not to come but in the mariage garment required of God in scripture, that you may (so much as lieth in you) be founde worthy to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former evill lyfe, and that

-day, immediately preceding,) after the Sermon or Homily ended, \*1662  
all read this Exhortation following.

ARLY beloved, on —day next I purpose, through God's assistance, to administer to all such as shall be religiously devoutly disposed the most comfortable Sacrament of the

fesse with an unfained hearte  
ghtie God, youre synnes and  
nes towards his maiestie  
ted, eyther by wyll, worde,  
, infirmitie or ignoraunce:  
it with inwarde sorowe and  
you bewaile your offences,  
uire of almightie God, mer-  
pardon, promising to him  
he botome of your heartes)  
dment of your former lyfe.  
singes all others, I am com-  
d of God, especially to move  
orte you, to reconcile your  
o your neyghbours, whom  
e offended, or who hath of-  
you, putting out of your  
all hatred and malice against  
nd to be in love and charitie  
the worlde, and to forgeve  
s you would that god should  
you. And yf any man have  
rong to any other: let hym  
atisfaccion, and due restitu-  
ill landes and goodes, wrong-  
ken awaye or withholden,  
e come to Goddes borde, or  
least be in full mynde and  
so to do, assone as he is  
els let hym not come to this  
le, thinking to deceive God,  
th all mennes heartes. For  
the absolution of the priest  
thing awaye them, nor the  
ng of this holy sacrament  
y thyng but increase their  
ion. And yf there bee any  
whose conscience is troubled  
ved in any thing lackyng  
e or counsaill, let hym come  
r to some other discrete and  
priest, taught in the law of  
nd confesse and open his  
nd grieve secretly, that he  
eive suche ghostly counsaill,  
and comfort, that his con-  
maye be releved, and that  
is of the Ministers of God  
the churche) he may re-  
omforte and absolution, to  
sfaccion of his minde, and  
g of all scruple and doubt-  
requyryng suche as shalbe

satisfied with a generall confession,  
not to be offended with them that  
do use, to their further satisfyng,  
the auricular and secrete confession  
to the Priest: nor those also whiche  
thinke nedefull or convenient, for  
the quietnes of their owne con-  
sciences, particularly to open their  
sinnes to the Priest: to bee offended  
with them that are satisfied with  
their humble confession to God,  
and the generall confession to the  
churche. But in all thinges to  
folowe and kepe the rule of charitie,  
and every man to be satisfied with  
his own conscience, not iudging  
other mennes mindes or consciences:  
where as he hath no warrant of  
Goddes word to the same.

\* 1552 ¶ And some tyme shalbe  
sayed this also, at the discrecion of  
the Curate.

Derely beloved, forasmuche as  
our duetie is to rendre to Almightye  
God our heavenly father most hartly  
thanks, for that he hath given his  
sonne our savioure Jesus Christ, not  
only to die for us, but also to be  
our spiritual fode and sustenaunce,  
as it is declared unto us, as wel by  
goddes worde, as by the holy Sa-  
cramentes [1607 Sacrament: 1625  
Sacraments: 1631 Sacrament] of his  
blessed body, and bloud, the whiche  
being so comfortable a thyng to  
them whiche receive it worthely,  
and so daungerous to them that wyl  
presume to receive it unworthely:  
My duetie is to exhorte you to con-  
sidre the dignitie of the holy mis-  
tery, and the greате perel of the un-  
worthy receiving therof, and so to  
searche and examine your own con-  
sciences, as you should come holy  
and cleane to a moste Godly and  
heavenly feaste: so that in no wise  
you come but in the mariage gar-  
ment, required of God in holy scrip-  
ture: and so come and be received,  
as worthy partakers of suche a hea-  
venly table. The way and meanes  
therof is: First to examine your  
lives and conversacion by the rule

\*1662 Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God,

of goddes commaundementes, and wherinsoever ye shal perceive your selves to have offended, either by wil, worde, or dede, there beewaile your owne sinful lives, [1572 and] confesse youre selves to almightie god with ful purpose of amendment of life. And yf ye shal perceive your offences to be such, as be not only against God, but also againste your neighbours: then ye [1634 you] shal reconcile yourselves unto them, ready to make restitution and satisfaction accordyng to the uttermost of your powers, for all iniuries and wronges done by you to any other: and likewise beeyng ready to forgeve other that have offended you, as you would have forgevenesse of your offences at gods hande: for otherwyse the receiving of the holy Communion, doth nothyng els but encrease your damnacion. And be-

cause it is requisite that no man shoulde come to the holy Communion but with a full truste in Gods mercy, and with a quiet conscience: therefore if there be any of you which by the meanes afore sayed cannot quiet his own conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of gods worde, and open his grieve, that he may receive such gostlye counsail, advise, and comfort, as his conscience maye be relieved: and that by the ministry of gods word, he may receive comfort and the benefite of absolucion, to the quietting of his conscience, and avoidinge of al Scruple and doubtfulness.

This Exhortation, until the last review, was always placed second.

an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, Repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. \*166:

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or<sup>a</sup>, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

[DEARLY<sup>b</sup> beloved brethren, on ——— I intend, by God's \*166: grace, to celebrate the Lord's Supper: unto which,] in \*155: God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden [by<sup>c</sup> God] himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise [hindered<sup>d</sup>] with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, [are<sup>e</sup> ye] not ashamed to say ye will not come? When ye should return to God, will ye excuse [yourselves<sup>f</sup>, and say ye are] not ready? Consider earnestly with yourselves how little such feigned excuses [will<sup>g</sup> avail] before God.

<sup>a</sup> \* 1552 *Then [after the prayer for the "Churche militant,"] shal folowe this exhortacion at certayne tymes when the Curate shal see the people negligent to come to the holy Communion.*

<sup>b</sup> \* 1552 We be come together at this time derelye beloved brethren, to fede at the Lordes supper, unto the whiche

<sup>c</sup> \* 1552 of god

<sup>d</sup> \* 1552 letted

<sup>e</sup> \* 1552 be you

It was considered useless to notice every substitution of "ye" for "you," and the reverse, even in this address. The change of "are" for "be," like that of "who" for "which," has been uniformly disregarded throughout the whole book

<sup>f</sup> \* 1552 youre selfe and saye that you be

A Prayer Book of 1634 has, however, "your selves."

<sup>g</sup> \* 1552 shall awayle



- \*1552 They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly  
 [\*1662] feast. I, for my part, [shall<sup>a</sup> be ready]; and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your [salvation<sup>b</sup>; so] it is your duty to receive the Communion [in<sup>c</sup> remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do,] consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; [when<sup>d</sup> ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.]

- \*1662 ¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

a \* 1552 am here present

b \* 1552 health: even so

c \* 1552 together in the remembrance of hys death, as he himself commaunded. Nowe if you wyll in nowyse thus doe,

d \* 1552 And wheras ye offend god so sore in refusinge this holy Banquet, I admonishe, exhort, and beseehe you, that unto this unkindnes ye wyll not adde any more. Which thing ye shal doe, if ye stande by as gasers and lokers on them that doe communicate, and be no partakers of the same your selves. For what thing can this be accounted els, then a further contempt and unkindnes unto god? Truly it is a great unthankfulness to saye naye when ye be called: but the faulte is muche greater when men stand by, and yet wyll neither eate nor drynke this holy Communion with other. I pray you what can this be els, but even to have the misteries of Christ in derision? It is said unto all: Take ye and eate. Take and drinke ye all of thys: doe this in remembrance of me. With what face then, or with what countenance shal ye heare these wordes? What wil this be els but a neglecting, a despysing,

and mocking of the Testament of Christ? Wherefore, rather then you should so doe, depart you hence and geve place to them that bee godly disposed. But when you departe, I beseehe you, pondre with your selves from whom you depart: ye depart from the lordes table, ye departe from your brethren, and from the banquete of moste heavenly fode. These thynges if ye earnestly considre, ye shal by gods grace returne to a better mynde, for the obteyning whereof, we shal make our humble petitions while we shall receive the holy Communion.

e \* 1549 ¶ *After the Crede ended, shall folowe the Sermon or Homely, or some porcion of one of the Homelies, as they shalbe hereafter divided: wherin if the people bee not exhorted to the worthy receyving of the holy Sacrament of the bodie and bloude of our saviour Christ: then shall the Curate geve this exhortacion, to those that be minded to receyve the same.*

\* 1552 Then [after the Exhortacion beginning,—"Derely beloved, forasmuche," &c.] shal the priest [1589 Minister: 1622 Priest] say thys exhortacion.

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider [how<sup>a</sup> St. Paul] exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that Cup. For as the benefit is great, if with true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; [we<sup>b</sup> are one] with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we [are<sup>c</sup> guilty] of the body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death<sup>d</sup>. Judge therefore yourselves, brethren, that ye be not judged of the Lord; [repent<sup>e</sup> you truly for your sins] \*1552] fast; have a lively and stedfast faith in Christ our Saviour; amend our lives, and be] in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and [the] shadow of death; \*1662] that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding [great] love of our Master, and only Saviour, Jesus \*1552] Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; [he<sup>f</sup> hath instituted and ordained holy mysteries, as pledges of his love, and [for a] \*1662]

<sup>a</sup> \* 1549 what S. Paule writeth to he Corinthians, how he

<sup>b</sup> \* 1549 wee bee made [1552 we e] one

<sup>c</sup> \* 1549 become [1552 be] gyltie

<sup>d</sup> \* 1549 Therefore yf any here be blasphemers, advouterers, or bee in malice or envie, or in any other revous cryme (excepte he be truly ory therefore, and earnestly mynded to leave the same vices, and do trust ym selfe to bee reconciled to almightie God, and in Charitie with all the worlde) lette hym bewaile his synnes, and not come to that oly table, lest after the takyng of that most blessed breade: the devyll nat into hym, as he dyd into Judas, to fyll hym full of all iniquitie, and brynge hym to destruction, othe of body and soule.

\* 1552 Therefore, yf any of you e a blasphemers of God, an hynderer r slaunderer of his worde, an adulterer, or be in malice or envie, or in

any other grevous cryme, bewaile your synnes, and come not to this holy Table, lest after the takyng of that holy Sacrament, the Devyll entre into you, as he entred into Judas, and fyll you ful of all iniquities, and bryng you to destruction, both of bodye and soule.

The passage existing here since \* 1552, was in \* 1662 left out, but inserted with a slight change into the exhortation, which was then placed first. See p. 110.

<sup>e</sup> \* 1549 Let your mynde be without desire to synne, repent you truly for your synnes past, have an earnest and lively faith in Christe our savior, be

<sup>f</sup> \* 1549 he hath left in those holy Misteries, as a pledge of his love, and a continuall remembrance of the same his owne blessed body, and precious bloud, for us to fede upon spiritually, to our endles comfort and consolacion.



[\*1552] continual remembrance of his death, to our great and endless  
 \*1549 comfort.] To him therefore, with the Father and the Holy Ghost,  
 let us give (as we are most bounden) continual thanks; submitting  
 ourselves wholly to his holy will and pleasure, and studying to  
 serve him in true holiness and righteousness all the days of our life.  
*Amen.*<sup>a</sup>

\*1552 ¶ *Then<sup>b</sup> shall the [Priest<sup>c</sup>] say to them that come to receive the holy Communion,*

[\*1662] [Y<sup>d</sup> and are in love and charity with your neighbours, and in-  
 \*1549 tend to lead a new life, following the commandments of God, and  
 walking from henceforth in his holy ways; Draw near [with faith,<sup>e</sup>  
 and take this holy Sacrament to your comfort; and make your  
 humble confession to Almighty God<sup>f</sup>, meekly kneeling upon your  
 knees.

¶ *Then shall this general Confession be made, in the name of all those  
 that are minded to receive the holy Communion. [by<sup>g</sup> one of the Mini-  
 sters; both he and all the people kneeling humbly upon their knees, and  
 saying,]*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of  
 all things, Judge of all men; We [acknowledge<sup>h</sup>] and bewail  
 our manifold sins and wickedness, Which we, from time to time,  
 most grievously have committed, By thought, word, and deed,  
 Against thy Divine Majesty, Provoking most justly thy wrath and  
 indignation against us. We do earnestly repent, And are heartily

<sup>a</sup> \* 1549 ¶ *In Cathedral churches  
 or other places, where there is daillie  
 Communion, it shal be sufficient to  
 reade this exhortacion above writen,  
 once in a moneth. And in  
 parish churches, upon the weke  
 daies it may be lefte unsayd.*

This rubric was omitted in \*1552.

<sup>b</sup> \* 1549 [After the prayer of obla-  
 tion] Let us praye.

As our saviour Christe hath com-  
 maunded and taught us, we are  
 bolde to say. Our father, &c....into  
 temptation.

*The aunswere.* But deliver us  
 from evill. Amen.

*Then shall the priest saye.*

The peace of the Lorde be alway  
 with you.

*The Clearkes.* And with thy spi-  
 rite.

*The Priest.* Christ our Pascall  
 lambe is offred up for us, once for  
 al, when he bare our sinnes on his  
 body upon the crosse, for he is the  
 very lambe of God, that taketh  
 away the sinnes of the worlde:  
 wherefore let us kepe a ioyfull and  
 holy feast with the Lorde.

*Here the prieste shall turne hym  
 towards those that come to the holy  
 Communion, and shall saye.*

You that do truly, &c.

<sup>c</sup> 1589 Minister: 1622 Priest.

A Prayer Book of 1627 still has  
 "Minister" in this place.

<sup>d</sup> \*1549 You

<sup>e</sup> \* 1649 to almightie God,

These words were left out in  
 \*1552.

<sup>f</sup> \* 1549 and to his holy church  
 here gathered together in his name.

\* 1552 before this congregation  
 here gathered together in his holy  
 name,

The sentence adopted in \*1532  
 was abandoned in \*1662.

<sup>g</sup> \* 1549 *eyther by one of them,  
 or els by one of the ministers, or by  
 the Prieste hymselfe, all kneeling  
 humbly upon their knees.*

1589 *eyther by one of them, or  
 els by y<sup>e</sup> Minister hymselfe, all  
 kneeling humbly upon their knees.*

The original reading of the ru-  
 bric, had, however, been restored,  
 at least, as early as 1622.

<sup>h</sup> \*1549 knowlege,

∴ sorry for these our misdoings; The remembrance of them is \*1549  
grievous unto us; The burden of them is intolerable. Have mercy  
upon us, Have mercy upon us, most merciful Father; For thy Son  
our Lord Jesus Christ's sake, Forgive us all that is past; And grant  
that we may ever hereafter Serve and please thee In newness of  
life, To the honour and glory of thy Name; Through Jesus Christ  
our Lord. [Amen.] [1552]

¶ Then \*shall the Priest (or the Bishop, being present,) stand up, and \*1662  
turning himself to the people, pronounce this Absolution.

**A**LMIGHTY God, our heavenly Father, who of his great mercy \*1549  
hath promised forgiveness of sins to all them [that<sup>b</sup>] with [\*1662]  
heartly repentance and true faith turn unto him; Have mercy upon  
you; pardon and deliver you from all your sins; confirm and  
strengthen you in all goodness; and bring you to everlasting life;  
through Jesus Christ our Lord. Amen.

[¶ Then \*shall the Priest say,]

Hear what comfortable words our Saviour Christ saith unto all  
that truly turn to him.

**C**OME unto me all<sup>d</sup> that travail and are heavy laden, and [I<sup>e</sup> \*1589]  
will] refresh you. St.<sup>f</sup> Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son, to  
the end that all that believe in him should not perish, but have  
[everlasting<sup>g</sup> life.] St. John iii. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received,  
That Christ Jesus came into [the<sup>h</sup> world] to save sinners. 1 Tim. [1552]  
i. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus  
Christ the righteous; and he is the propitiation for our sins.  
1 St. John ii. 1.

¶ After<sup>i</sup> which the [Priest<sup>k</sup>] shall proceed, saying, \*1552

1552 (Grafton's impression) acknowledge.

From 1572 until 1662 the reading  
was invariably as at first.

\* 1549 Then shall the Prieste  
[1589 Minister: 1622 Priest]

[\* 1552 or the Bisshop (being present)]  
stande up, and turning hymselfe to the people, say thus.

<sup>b</sup> \*1549 whiche

<sup>c</sup> \* 1549 Then shal the Priest  
[1589 Minister: 1622 Priest] also  
saye.

<sup>d</sup> "Ye" was introduced here in  
Grafton's copy of 1552, but afterwards  
we find it to have been sometimes  
omitted again, even previous  
to the last review.

<sup>e</sup> 1549 I shal.

<sup>f</sup> These references (yet, as usual,  
without the word "Saint" prefixed,)

only occur in 1589, and in some  
later Prayer Books.

<sup>g</sup> 1549 lyfe everlastyng.

The words were transposed, as at  
present, in 1627 and 1630, but authori-  
tatively, only in \* 1662.

<sup>h</sup> 1549 this worlde.

<sup>i</sup> \* 1549 Then [after the rubrics,  
which follow the Offertory,] the  
Prieste shall saye.

The Lorde be with you.

Aunswe. And with thy spirite.

(These suffrages were left out in  
\* 1552.)

Priest. Lift up, &c.

<sup>k</sup> 1589 Minister.

1622 Priest.

Similar changes are also found  
with respect to the instance next  
following.

549 Lift up our hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

[662] [*\* Then shall the Priest turn to the Lord's Table, and say<sup>a</sup>.*]

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, \* Holy Father, Almighty, Everlasting God.

662 \* *These words [Holy Father] must be omitted on Trinity Sunday.*

549 \* *Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow.*

**T**HEREFORE<sup>b</sup> with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory : Glory be to thee, O Lord most High. *Amen.*

#### PROPER PREFACES.

[552] *Upon Christmas-day, [and seven days after.]*

[662] **B**ECAUSE thou didst give Jesus Christ thine only Son to be born [as<sup>c</sup> at this time] for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

[552] *Upon Easter-day, [and seven days after.]*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon Ascension-day<sup>d</sup>, [and seven days after.]*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all [his<sup>e</sup> Apostles,] and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither [we<sup>f</sup> might] also ascend, and reign with him in glory. Therefore with Angels, &c.

*Upon Whit-sunday, [and six days after.]*

[662] **T**HROUGH Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down [as<sup>g</sup> at this time] from heaven with a sudden great sound, as it had been a mighty

<sup>a</sup> \* 1549 *The Priest.*

1552 *Priest.*

Here likewise the usual substitutions took place in 1539 and 1622.

<sup>b</sup> The Seraphic Hymn was not here printed at length before 1662.

<sup>c</sup> \* 1549 as this daie

<sup>d</sup> Until the last review "the" generally preceded these words.

<sup>e</sup> \* 1549 his disciples

<sup>f</sup> \* 1549 mighte we

The order of the words was changed in \* 1662.

<sup>g</sup> \* 1549 this daye

wind, in the likeness of fiery tongues, lighting upon the Apostles, to \*1549 teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we [have\* [\*1662] been] brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of [Trinity<sup>b</sup> only.]*

[\*1552]

**W**HO<sup>c</sup> art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference [or<sup>d</sup> inequality. Therefore with Angels, &c.]

¶ *After<sup>e</sup> each of which Prefaces shall immediately be sung or said,* \*1662

**T**HEREFORE with Angels and Archangels, and with all [the<sup>f</sup> \*1549 company] of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory: [Glory<sup>g</sup> be to thee, O Lord most high]<sup>h</sup>. [Amen.] [\*1662]

[¶ *Then<sup>i</sup> shall the Priest, kneeling down at the Lord's Table,] say in the name of all them that shall receive the Communion this Prayer following.*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, [that<sup>k</sup> our sinful bodies may be made clean by his body, and \*1552] our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us.] Amen.

<sup>a</sup> \* 1549 are

<sup>b</sup> \* 1549 the Trinitie.

<sup>c</sup> Until 1662 this proper Preface began thus:—It is very meete, righte, and our bounden duetie, that we should at all tymes, and in all places, geve thanks to thee, O Lorde almighty, [1552 and] everlastynge God, whiche arte, &c.

<sup>d</sup> 1549 or inequality: whom the Angels. &c.

<sup>e</sup> \* 1549 *After whiche preface [1572 prefaces] shall folowe immediately.*

<sup>f</sup> \* 1549 the holy companye

<sup>g</sup> \* 1549 Osanna in the higheste. Blessed is he that commeth in the name of the Lorde: Glory to thee, O lorde, in the higheste.

<sup>h</sup> \* 1549 *This the Clearkes shall also syng.*

No subsequent Prayer Book contains this rubric.

The part of the foregoing Hymn referred to evidently commenced with "¶ Holy, holy, holy," &c.

<sup>i</sup> \* 1549 *Then [after the comfortable Sentences out of scripture,] shall the Priest turnyng him to gods boord knele down, and*

<sup>j</sup> \* 1552 *Then shal the priest [1589 Minister: 1622 Priest] kneeling down at Goddes borde,*

<sup>k</sup> \* 1549 in these holy Misteries, that we may continually dwell in hym, and he in us, that oure synful bodyes may bee made cleane by his body, and our soules washed through his most precious blood.



662 ¶ *When<sup>a</sup> the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

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[**A**LMIGHTY<sup>b</sup> God, our] heavenly Father, who of thy tender mercy didst give thine only Son [Jesus<sup>c</sup>] Christ to suffer death upon the cross for our redemption; who made there (by his one<sup>d</sup> oblation [of himself] once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us [to<sup>e</sup> continue,] a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we [most humbly] beseech thee; [and<sup>f</sup> grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour [Jesus<sup>g</sup>] Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood:] who, in the same night that he was betrayed (a) took Bread; and, when he [had<sup>b</sup> given] thanks (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (d) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you and for many for [the] remission of sins: Do this, as oft as ye shall drink it, in remembrance of me<sup>1</sup>. [Amen.]

(a) Here<sup>1</sup> the Priest is to take the Paten into his hands:

(b) And here to break the Bread:

(c) And here to lay his hand upon all the Bread.

(d) Here<sup>2</sup> he is to take the Cup into his hand:

(e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

662 ¶ *Then<sup>m</sup> shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the*

<sup>a</sup> \* 1552 ¶ *Then the priest [1589 Minister: 1622 Priest] standyng up shal saie as foloweth.*

<sup>b</sup> \* 1549 O God,

<sup>c</sup> 1549 Jesu

<sup>d</sup> Prayer Books of 1627, 1630, 1631, and 1634 have "owne oblation." Is not this reading a mere typographical error?

<sup>e</sup> \* 1549 to celebrate

<sup>f</sup> \* 1549 and with thy holy spirite and worde vouchsafe to bl+esse and sanc+ifie these thygyftes, and creatures of breade and wyne, that they may be unto us the bodye and bloud of thy moste derely beloved sonne Jesus Christe,

<sup>g</sup> 1552 Jesu 1572 Jesus.

<sup>h</sup> \* 1549 had blessed, and geven

<sup>i</sup> \* 1549 Here the prieste must take the bread into his handes.

<sup>k</sup> \* 1549 Here the priest shall take the Cuppe into his handes.

No other marginal rubrics than this, and what is contained in the note immediately preceding, appear in the earlier Prayer Book of Edward vi.; and even these were omitted at the next review, nor before 1662 was anything put in their place.

<sup>1</sup> \* 1549 These wordes before rehearsed are to be saied, turning still to the Altar, without any elevacion, or shewing the Sacrament to the people.

We do not again meet with this rubric.

<sup>m</sup> \* 1549 Then shall the Prieste [\* 1552 minister] firste receive the Communion in both kindes himselfe, and next deliver it to other Ministers, yf any be there presente (that they may bee ready to helpe [\* 1552 that they may helpe] the chiefe Minister) and after to the people [\* 1552 in their handes knelyng.]

*de also in order, into their hands, all meekly kneeling. And<sup>a</sup>, when<sup>a</sup> 1662  
delivereth the Bread to any one, he shall say,*

*E Body of our Lord Jesus Christ, which was given for thee, 1559  
reserve thy body and soul unto everlasting life. Take and  
is in remembrance that Christ died for thee, and feed on him  
heart by faith with thanksgiving.*

1549 *q And when he deliver-  
the Sacramente of the body of  
e, he shall saye to every one  
voordes.*

*body of our Lorde Jesus  
which was geven for thee,  
re thy bodye and soule unto  
ting lyfe.*

*the Minister delivering the  
nent of the bloud, and geving  
one to drinke once and no  
shall saye.*

*bloud of our Lord Jesus  
e whiche was shed for thee,  
re thy bodye and soule unto  
ting lyfe.*

52 *And when he delyvereth  
ad, he shall saye.*

*e and eate this, in remem-  
e that Christ dyed for thee,  
ede on him in thy hearte by  
, with thankes gevinge.*

*vious to 1662, "thine hart,"  
is first found in Grafton's  
f 1552, was the more common  
g.)*

*nd the minister that delyver-  
cup, shall saye.*

*like this in remembrance that  
as bloude was shed for thee,  
thankfull.*

*en these two forms of words  
respectively joined together in  
, they were, in both cases,  
d by the particle "and,"  
particle was omitted only in*

19 *If there be a Deacon or  
Priest, then shall he folowe  
the Chalice: and as y<sup>e</sup> priest  
reth the Sacrament of the  
so shal he (for more expedi-  
nister y<sup>e</sup> Sacrament of the  
in forme before written.*

*rubric, with the remainder  
note, occurs merely in the  
of Edward vi. Prayer Books.  
the Communion tyme the  
as shall syng.*

*O lambe of god that takeste  
he synnes of the worlde: have  
upon us.*

*O lambe of God that takeste away  
the synnes of the worlde: graunt us  
thy peace.*

*Beginning so soone as the Prieste  
doeth receyve the holy Communion:  
and when the Communion is ended,  
then shal the Clearkes syng the post  
Communion.*

*Sentences of holy scripture, to be  
sayed or song every daye one, after  
the holy Communion, called the post  
Communion.*

*Math. xvi. If any man will  
folowe me, let him forsake hym-  
selfe, and take up his crosse and  
folowe me.*

*Mar. xiii. Whosoever shall in-  
dure unto thende, he shalbe saved.*

*Luc. i. Praised be the Lorde  
God of Israell, for he hath visyted  
and redemed his people: therefore  
let us serve hym al the dayes of  
our lyfe, in holines and ryghteous-  
nes accepted before hym.*

*Luc. xii. Happie are those ser-  
vauntes, whome the Lorde (when he  
cummeth) shall fynde wakyng.*

*Luc. xii. Be ye readye, for the  
sonne of manne wyll come, at an  
hower when ye thinke not.*

*Luc. xii. The servaunte that  
knoweth hys maisters wyll, and hath  
not prepared hymselfe, neyther hath  
doen accordyng to his will, shalbe  
beaten with many stripes.*

*John. iiii. The howre cummeth  
and now it is, when true woorship-  
pers shall woorship the father in spi-  
rite and trueth.*

*John. v. Beholde, thou art made  
whole, sinne no more, lest any worse  
thing happen unto thee.*

*John. viii. If ye shall continue  
in my worde, then are ye my very dis-  
ciples, and ye shall knowe the trueth,  
and the trueth shall make you free.*

*John. xii. While ye have lighte,  
beleve on the lyght, that ye may be  
the children of light.*

*John. xiiii. He that hath my com-  
maundementes, and kepeth them,  
the same is he that loveth me.*

\*1662 ¶ *And the Minister that delivereth the Cup to any one shall say.*

\*1559 **T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

\*1662 ¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

\*1552 ¶ *Then shall the [Priest<sup>a</sup>] say the Lord's Prayer, the people repeating after him every Petition.*

**O**UR<sup>b</sup> Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

**O**<sup>c</sup> LORD and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee

*John. xiiii.* If any man love me, he will kepe my woorde, and my father will love hym, and we will come unto hym, and dwell with hym.

*John. xv.* If ye shal byde in me, and my woorde shal abyde in you, ye shall aske what ye will, and it shall bee doen to you.

*John. xv.* Herein is my father glorified, that ye beare muche fruite, and become my disciples.

*John. xv.* This is my commaundement, that you love together, as I have loved you.

*Roma. viii.* If God be on our syde, who can be against us? whiche did not spare his owne sonne, but gave hym for us all.

*Roma. viii.* Who shall lay any thing to the charge of Goddes chosen? it is God that iustifyeth, who is he that can condemne?

*Roma. xiii.* The nyght is passed, and the day is at hande, let us therefore caste away the dedes of darkenes, and put on the armour of light.

i. *Corin. i.* Christe Jesus is made

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of God, unto us wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) he whiche reioyceth shoulde reioyce in the Lorde.

i. *Corin. iii.* Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you? yf any manne defile the temple of God, him shal God destroy.

i. *Cor. vi.* Ye are derely bought, therefore glorifie God in your bodies, and in your spirites, for they belong to God.

*Ephes. v.* Be you folowers of God as deare children, and walke in love, even as Christe loved us, and gave hymselfe for us an offering and a Sacrifice of a sweete savoure to God.

<sup>a</sup> 1589 Minister.

1622 Priest.

<sup>b</sup> Before 1662 this is printed, but without the doxology, in a Prayer Book alone of 1630. The original position of the Lord's prayer in this service is shewn p. 101, n. e.

<sup>c</sup> \* 1549 [Immediately after the prayer of consecration.] Where-

rant, that by the merits and death of thy Son Jesus Christ, and  
ough faith in his blood, we and all thy whole Church may  
in remission of our sins, and all other benefites of his passion.

here we offer and present unto thee, O Lord, ourselves, our  
s and bodies, to be a reasonable, holy, and lively sacrifice unto  
; humbly beseeching thee, that all we, who are partakers of  
holy Communion, may be fulfilled with thy grace and heavenly  
ediction. And although we be unworthy, through our manifold  
to offer unto thee any sacrifice, yet we beseech thee to accept  
our bounden duty and service; not weighing our merits, but  
loning our offences, through Jesus Christ our Lord; by whom,  
with whom, in the unity of the Holy Ghost, all honour and  
y be unto thee, O Father Almighty, world without end.  
n.

*Or this.*

LMIGHTY<sup>a</sup> and everliving God, we most heartily thank thee, <sup>\*1549</sup>  
for that thou [dost<sup>b</sup> vouchsafe to feed us, who have duly <sup>\*1552</sup>  
ived] these holy mysteries, with the spiritual food of the most  
ious Body and Blood of thy Son our Saviour Jesus Christ; [and<sup>c</sup>  
assure us thereby] of thy favour and goodness towards us; and  
we are very members incorporate [in<sup>d</sup> the mystical body of <sup>\*1662</sup>

O Lorde and heavenly father,  
dying to the Instytucion of thy  
ly beloved sonne, our savioure

Christe, we thy humble ser-  
vantes doe celebrate, and make  
before thy divine Maiestie, with  
thy holy giftes, the memoryall  
che thy sonne hath willed us to  
e: having in remembrance his  
ed passion, mightie resurrec-  
tion, and glorious ascension, ren-  
ge unto thee moste heartye  
kes, for the innumerable bene-  
procured unto us by thesame,  
erely desyrynge thy fatherly  
nes, mercifully to accepte thys  
Sacrifice of praise and thanks  
nge: moste humblye beseeching  
to graunte, that by the merites  
leathe of thy sonne Jesus Christ,  
through faith in his blood, wee  
all thy whole church may ob-  
e remission of our sinnes, and  
ther benefites of his passion.  
here wee offre and present unto  
(O Lord) oure selfe, ouresoules,  
bodies, to be a reasonable, holy,  
lively sacrifice unto thee: hum-  
beseyching thee, that whosoever  
bee partakers of thys holy Com-  
ion, maye worthely receive the  
e precious body and bloude of  
sonne Jesus Christe: and bee  
lled with thy grace and heavenly  
ediction and made one bodye  
thy sonne Jesu Christe, that

he maye dwell in them, and they in  
hym. And although we be unwor-  
thy (through our manyfolde synnes)  
to offre unto thee any Sacrifice: Yet  
we beseeche thee to accepte this our  
bounden duetie and service, and  
commaunde these our prayers and  
supplications, by the Ministry of  
thy holy Angels, to be brought up  
into thy holy Tabernacle before the  
syght of thy divine maiestie: not  
waying our merites, but pardoning  
our offences, through Christe our  
Lorde, by whom, and with whom,  
in the unitie of the holy Ghost: all  
honour and glory be unto thee, O  
father almightie, world without  
ende. Amen.

<sup>a</sup> \* 1549 *Then [after the post  
Communion,] the Priest shall geve  
thanks to God, in the name of all  
them that have communicated, turn-  
yng hym first to the people, and  
saying.*

*The Lorde be with you.*

*The answers.* And with thy  
spirite.

*The Priest.* Let us pray.

Almightie and everlyvyng GOD,  
&c.

<sup>b</sup> \* 1549 hast vouchsafed to feede  
us in

<sup>c</sup> \* 1549 and hast assured us  
(duely receyving the same)

<sup>d</sup> \* 1549 in thy Mistical bodye



\*1549 thy Son,] which is the blessed company of all faithful people; and  
 [\*1552] [are also] heirs through hope of thy everlasting kingdom, by the  
 merits of the most precious death and passion of thy dear Son.  
 [\*1662] [And<sup>a</sup> we] most humbly beseech thee, O heavenly Father, so to  
 assist us with thy grace, that we may continue in that holy fellow-  
 ship, and do all such good works as thou hast prepared for us to  
 walk in; through Jesus Christ our Lord, to whom, with thee and  
 the Holy Ghost, be all honour and glory, world without end.  
 [1552] [Amen.]

\*1552

\* Then<sup>b</sup> shall be said or sung,

**G**LORY be to God on high, and in earth peace, good will  
 towards men. We praise thee, we bless thee, we worship  
 thee, we glorify thee, we give thanks to thee for thy great glory,  
 O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb  
 of God, Son of the Father, that takest away the sins of the world,  
 have mercy upon us. Thou<sup>c</sup> that takest away the sins of the  
 world, have mercy upon us. Thou that takest away the sins of the  
 world, receive our prayer. Thou that sittest at the right hand of  
 God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O  
 Christ, with the Holy Ghost, art most high in the glory of God the  
 Father. Amen.

*Then<sup>d</sup> the Priest (or Bishop if he be present) shall let them depart with  
 this Blessing.*

\*1549 **T**HE peace of God, which passeth all understanding, keep your  
 hearts and minds in the knowledge and love of God, and of  
 his Son Jesus Christ our Lord: and the blessing of God Almighty,  
 the Father, the Son, and the Holy Ghost, be amongst you and  
 [\*1552] remain with you [always<sup>e</sup>. Amen.]

a \* 1549 We therefore

\* 1552 we now

b \* 1549 *Then [after the Collect,  
 —“Almightie God, unto whom  
 all heartes bee open,” &c.] shall he  
 saye a Psalme appointed for the  
 introite: which Psalme ended, the  
 Priest shall saye, or els the Clearkes  
 shal syng.*

iij. Lorde have mercie upon us.

iij. Christ have mercie upon us.

iij. Lorde have mercie upon us.

*Then the Prieste standing at  
 Goddes borde shall begin.*

Glory be to God on high.

*The Clearkes.*

and in yearth peace, &amp;c.

*The Gloria in excelsis is printed  
 entire.*

c This sentence does not occur in  
 the first Prayer Book of Edward  
 vi.

d \* 1549 *Then [after the prayer,  
 —“Almightie and everlyvyng*

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*God,” &c.] the Priest turning  
 hym to the people, shall let them de-  
 part with this blessing.*

The rubric now extant is exactly  
 the same with the one introduced in  
 \* 1552, except that Whytchurche's  
 impression has “*the*” before “*Bu-  
 shoppe*,” which was rarely omitted  
 afterwards; whilst Grafton's has  
 “*there*” before “*present*” which  
 is not found in any other copy.

The word “*Priest*” was thus  
 changed:—1589 *Minister*: 1622  
*Priest*.

e \* 1549 alway

*Then the people shall aunswere.  
 Amen.*

*Where there are no clearkes,  
 there the Priest shall say all thynges  
 appointed here for them to syng.*

*When the holy Communion is  
 celebrate on the workeday, or in  
 private houses: Then may be omit-  
 ted, the Gloria in excelsis, the*

# THE COMMUNION.

1549

*Collects to be said after the Offertory, when there is no Communion, every such day one [or more;] [and the same may be said also, as often as occasion shall serve, after the Collects either of Morning [or<sup>a</sup>] Evening Prayer, Communion, or Litany, by the discretion of the Minister.]* \*1549  
\*1662  
\*1552

**A**SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants [towards<sup>b</sup>] the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.* [1625]

**O** ALMIGHTY Lord, and [everlasting<sup>c</sup> God,] vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

**G**RANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

**P**REVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify by thy holy Name, and finally by thy mercy obtain everlasting life; through<sup>d</sup> Jesus Christ our Lord. *Amen.* [1552]

**A**LMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son [Jesus<sup>e</sup>] Christ our Lord. *Amen.*

**A**LMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *[Amen.]*

*Upon<sup>f</sup> the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.* \*1662

*Credo, the Homely, and the exhortation, beginning.*

*Dearely beloved. &c.*

*These two rubrics were omitted*

*n* \* 1552.

*a* 1552 and \* 1662 or

*b* 1549 toward

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*c* \* 1549 everlyvyng God,  
From 1572 the reading varies.

*d* 1549 Through. &c.

*e* 1549 Jesu

*f* \* 1552 *¶ Upon the holy dayes, yf there be no Communion, shalbe sayde all that is appointed at the*

*R 2 Co*

- \*1552 ¶ And there shall be no celebration of the Lord's Supper, except there be  
 [\*1662] [a <sup>a</sup> convenient] number to communicate with the [Priest<sup>b</sup>], according to his discretion.
- ¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except just (or three at the least) communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches, [and<sup>c</sup> Colleges, where there are many Priests] and Deacons, they shall all receive the Communion with [the<sup>d</sup> Priest] every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ And to take away [all<sup>e</sup> occasion of dissension, and superstition,] which any person hath or might have [concerning<sup>f</sup>] the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten<sup>g</sup>; but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ And if any of the Bread and Wine remain [unconsecrated,] the Curate shall have it to his own use: [but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.]
- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish<sup>h</sup>.
- ¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one<sup>i</sup>. And yearly at Easter every Parishioner shall reckon with [the<sup>k</sup> Parson,] Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.
- \*1662 ¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint<sup>l</sup>.

Communion, untill the ende of the Homelie, concluding with the general prayer for the whole state [1625 estate] of Christes church militant here in Earth: and one or moe of these Collectes before rehearsed, as occasion shal serve.

<sup>a</sup> \* 1552 a good

<sup>b</sup> 1589 Minister: 1622 Priest

The same changes took place also in the next rubric with respect to the word "Priest."

<sup>c</sup> \* 1552 where be many Priestes [1589 Ministers: 1622 Priests]

<sup>d</sup> \* 1552 the minister

<sup>e</sup> \* 1552 the supersticion,

<sup>f</sup> \* 1552 in

<sup>g</sup> \* 1552 at the Table, with other meates,

These words were omitted in \*1662.

<sup>h</sup> \* 1552 and the Parishes shalbe discharged of such summes of money, or other duties, which hether to they have payde for the same, by order of theyr houses every Sundaye.

This passage was left out in \*1662, as was likewise what is contained in the next note.

<sup>i</sup> \* 1552 and shal also receive the Sacramentes, and other rites, according to the order in this booke appointed.

<sup>k</sup> \* 1552 his Person,

<sup>l</sup> We meet with the following rubrics in the Prayer Book of \*1549 after the prayers "For rayne", and "For fayre wether." See p. 56, n. <sup>a</sup>.

¶ Upon wednesdaies and fridaies, the English Letany shalbe said or songe in all places, after suche forme as is appointed by the kynges maiesties Iniunccons: Or as is or shall be otherwise appointed by his highnes. And though there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shall put upon him a playn Albe or surplesse, with a cope, and saye all thinges at the Altare (appointed to be sayde at the celebration of the lordes supper) untill after the offertory. And then shall adde one or two of the Collectes afore written, as occasion shall serve by his discretion. And then turning him to

“**W**HEREAS it is ordained in this Office for the Administration of  
the Lord's Supper, that the Communicants should receive the same  
“kneeling; (which order is well meant, for a signification of our humble

the people shall let them departe,  
with the accustomed blessing.

And the same order shal be used all  
other daies, whensoever the people  
bee customably assembled to praye  
in the churche, and none disposed  
to communicate with the Priest.

Lykewyse in Chappelles annexed,  
and all other places, there shal  
be no celebration of the Lordes  
supper, excepte there be some to  
communicate with the priest. And  
in such Chappelles annexed where  
the people hath not been accustomed  
to pay any holy bread, there they  
must either make some charitable  
provision for the beryng of the  
charges of the Communion, or els  
(for receyvyng of the same) resort  
to their parishe Church.

For avoydyng of all matters  
and occasion of discencion, it is  
mete that the bread prepared for  
the Communion, be made through  
all this realme after one sorte and  
fashion: that is to say, unleavened,  
and rounde, as it was afore, but  
without all maner of printe, and  
some thing more larger and thicke  
er then it was, so that it may be aptly  
divided in divers peeces: and  
every one shall be divided in two  
pieces, at the leaste, or more, by the  
discretion of the minister, and so  
distributed. And men must not  
thinke lesse to be receyved in parte,  
then in the whole, but in eche of  
them the whole body of our Saviour  
Jesu Christe.

And forsomuche as the Pastours  
and Curates within this realme,  
shall continually fynd at theyr  
costes and charges in their cures,  
sufficient bread and wine for the  
holy Communion (as oft as their  
Parishioners shalbe disposed for  
their spirituall comforte to receive  
the same) it is therefore ordred, that  
in recompence of such costes and  
charges, the Parishioners of every  
Parishe shall offre every Sondaye,  
at the tyme of the Offertory, the  
best valour and pryce of the holy  
lofe (with all suche money, and o-  
ther thinges as were wont to be of-  
fered with the same) to the use of  
their Pastours and Curates, and

that in suche ordre and course, as  
they were wont to fynde and paye  
the sayde holy lofe.

Also that the receyving of the  
Sacramente of the blessed body and  
bloud of Christ, may be most agree-  
able to the institucion therof, and to  
the usage of the primitive Church:  
In all Cathedrall and Collegiate  
Churches there shal alwaies some  
Communicate with the priest that  
ministreth. And that the same maye  
be also observed every where abroad  
in the countrey: Some one at the  
least of that house in every parishe,  
to whome by course after the ordi-  
nance herein made, it apperteyneth  
to offer for the charges of the Com-  
munion, or some other whom they  
shall provide to offre for them, shall  
receive the holy Communion with  
the priest: the which maye bee the  
better done, for that they knowe  
before when theyr course commeth,  
and may therefore dispose themselves  
to the worthy receyvyng of the Sa-  
cramente. And with hym or them  
who doeth so offre the charges of  
the Communion: all other, who be  
then Godly disposed therunto, shall  
lykewise receive the Communion.  
And by this meanes the Minister  
havyng alwaies some to communi-  
cate with him, may accordingly so-  
lemnise so high and holy misteries,  
with all the suffrages and due ordre  
appointed for the same. And the  
priest on the weke daie, shal for-  
beare to celebrate the Communion  
excepte he have some that will com-  
municate with hym.

Furthermore, every man and wo-  
man to be bound to heare and be at  
the divine service, in the Parishe  
Church where they be resident,  
and there with devout prayer, or  
Godly silence and meditation, to  
occupy themselves. There to pay  
their duties, to communicate once  
in the yeare at the least, and there  
to receyve, and take all other Sacra-  
mentes and rites, in this booke ap-  
pointed. And whosoever willingly  
upon no iust cause, doeth absent  
themselves, or doeth ungodly in the  
Parishe Church occupy themsel-  
ves: upon proffe therof, by the

1552 "and grateful acknowledgement of the benefites of Christ therein giv  
 "to all worthy Receivers, and for the avoiding of such profanation and  
 "disorder in the holy Communion, as might otherwise ensue;) yet, let  
 "the same kneeling should by any persons, either out of ignorance and  
 "infirmity, or out of malice and obstinacy, be misconstrued and depraved:  
 "It is hereby declared, That thereby no Adoration is intended, or ought  
 "to be done, either unto the Sacramental Bread or Wine there bodily  
 "received, or unto any Corporal Presence of Christ's natural Flesh and  
 "Blood. For the Sacramental Bread and Wine remain still in their very  
 "natural substances, and therefore may not be adored; (for that were  
 "Idolatry, to be abhorred of all faithful Christians;) and the natural Body  
 "and Blood of our Saviour Christ are in Heaven, and not here; it being  
 "against the truth of Christ's natural Body to be at one time in more  
 "places than one."

*Ecclesiasticall lawes of the Realme,  
 to bee excommunicate, or suffre  
 other punishment, as shal to the  
 Ecclesiastical iudge (accordyng to  
 his discrecion) seme convenient.*

*And although it bee read in au-  
 ciente writers, that the people many  
 yeares past, received at the priestes  
 handes, the Sacrament of the body  
 of Christ in theyr owne handes, and  
 no commandement of Christ to the  
 contrary: Yet forasmuche as they  
 many tymes conveyghed thesame  
 secretlye awaye, kept it with them,  
 and diversly abused it to supersti-  
 tion and wickednes: lest any suche  
 thing hereafter should be attempted,  
 and that an uniformitie might be  
 used, throughout the whole Realme:  
 it is thought convenient the people  
 commonly receive the Sacrament  
 of Christes body, in their mouthes,  
 at the Priestes hande.*

<sup>a</sup> 1552 *Although no ordre can  
 be so perfectlye derysed, but it may  
 be of some, eyther for their igno-  
 rance and infirmite, or els of  
 malice and obstinacie, misconstrued,  
 depraved, and interpreted in a  
 wrong part. And yet because bro-  
 therly charitie willeth, that so much  
 as conveniently may be, offences  
 shoulde be taken awaye: therefore  
 we willing to doe the same. Where-  
 as it is ordeyned in the booke of  
 common prayer, in the administra-  
 tion of the Lordes Supper, that the  
 Communicantes kneelyng shoulde  
 receyve the holye Communion:  
 whiche thyng beeyng well mente,  
 for a sygnification of the humble  
 and gratefull acknowledgynge of  
 the benefites of Chryste, given unto  
 the worthy receiver, and to avoide  
 the profanacion and disordre,  
 whiche aboute the holy communion*

*myghte elles ensue. Leste yet the  
 same kneelyng myghte be thought  
 or taken otherwyse, we dooe declare  
 that it is not ment thereby, that  
 anye adoration is doone, or ought  
 to bee doone, eyther unto the Sacra-  
 mentall bread or wyne there bodily  
 received, or unto anye reall and  
 essenciall presence there beeyng of  
 Chrystes naturall fleshe and bloude.  
 For as concernynge the Sacramen-  
 tall bread and wyne, they remayne  
 styll in theyre verye naturall sub-  
 staunces, and therefore may not be  
 adored, for that were Idolatrye to  
 be abhorred of all faythfull chris-  
 tians. And as concernynge the na-  
 turall bodye and bloud of our Sa-  
 viour Christe, they are in heave-  
 and not here. For it is agaynste  
 the trueth of Christes true natur-  
 allye, to be in moe places then  
 one, at one tyme.*

This Protestation, having been  
 omitted in 1559, was not, in any  
 manner, restored until the last re-  
 view. Moreover, in a copy of the  
 Prayer Book published by Grainger  
 in 1552, it occurs as the fourth  
 rubric after the collects, whilst it  
 is one by Whytchurche of the same  
 date it occupies its present po-  
 sition, and is, therefore, perfectly  
 distinct from the rubrics. Burnet  
 (Hist. Ref. part iii. p. 210)  
 informs us, that "on the 27th of  
 October 1552, the Council-Book  
 mentions a Letter, written to the  
 Lord Chancellor, to add in the  
 edition of the new Common-Prayer-  
 Book, a Declaration touching  
 Kneeling at the Receiving the  
 Communion:" whence we may per-  
 ceive, that such Prayer Books of  
 1552, as have it not, were printed  
 early in that year.

## PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people [come<sup>c</sup>] together; as well for that the Congregation there present may testify the receiving of them that be newly baptised into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the [vulgar<sup>d</sup> tongue.] Nevertheless, (if necessity so require,) Children [may<sup>e</sup> be baptised upon any other day.] 1549

¶ And note, that there shall be for every Male-child to be baptised two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers. 1662

¶ When there are Children to be baptised, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

1549 Of the Administration of publyke [1552 The Ministration of] Baptisme to be used in the Church.

1549 It appeareth by auncient wryters, that the Sacrament of Baptisme in the olde tyme was not commonlye ministred but at two tymes in the yeare, at Easter and Whitsonyde, at whiche tymes it was openlye ministred in the presence of all the congregacion: Whiche custome (nowe beeynge growen out of use) although it cannot for many consideracions be well restored agayne, yet it is thought good to folowe the same as nere as conveniently maye be: Wherefore the people, &c.

This part of the original rubric was omitted only in 1662.

c 1549 maye come

d 1549 Englishe tounge

e 1549 oughte at all tymes to be Baptised, eyther at the Church, or els at home.

1552 maye at all tymes be Baptised at home.

1549 When there are children to be Baptised upon the Sunday, or holy daye, the parentes shall geve knowlege over nyght or in the mornynge, afore the beginnyng of Mattens [1552 Morning Prayer] to the curate. And then the Godfathers, Godmothers, and people, wyth the children, muste be ready at the churche doore, either immediatly afore the last Canticle at Mattens, or els immediatly afore the laste Canticle at Evensong, [1552 at the Fonte, either immediatly after the laste Lesson at Mornynge prayer, or els immediatly after the laste Lesson at Evening prayer,] as the Curate by hys discretion shal appoynte. And then standyng there, the pryest shall aske whether the chyldren bee Baptised or no. If they aunswere. No. Then shall the priest saye thus. Deare [1552 Dearely] beloved, forasmuche, &c.

In both the foregoing instances the word "priest" was thus changed,—1589 Minister: 1622 Priest.



1662 **H**ATH<sup>b</sup> this child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

1549 **D**EARLY beloved, forasmuch as all men are conceived and  
 1552] born in sin; and that [our<sup>c</sup> Saviour Christ saith, None] can  
 enter into the kingdom of God, except he be regenerate and born  
 1625] anew of Water, and [of] the holy Ghost; I beseech you to call  
 upon God the Father, through our Lord Jesus Christ, that of his  
 bounteous mercy he will grant to *this Child* that thing which by  
 1552] nature *he* cannot have; [that<sup>d</sup> *he* may be baptized with Water and]  
 the Holy Ghost, and received into Christ's holy Church, and be  
 made a *lively member* of the same.

¶ *Then shall the Priest<sup>e</sup> say,*

Let us pray.

1552 **A**LMIGHTY<sup>f</sup> and everlasting God, who of thy great mercy  
 didst save Noah and his family in the ark from perishing by  
 water; and also didst safely lead the children of Israel thy people  
 through the Red Sea, figuring thereby thy holy Baptism; and by  
 1662] the Baptism of thy well-beloved Son Jesus Christ, [in<sup>g</sup> the river  
 Jordan, didst sanctify Water] to the mystical washing away of sin;  
 We beseech thee, for thine infinite mercies, that thou wilt mercifully  
 look upon [*this<sup>h</sup> Child*, wash *him* and sanctify *him* with the  
 Holy] Ghost; that *he*, being delivered from thy wrath, may be  
 received into the ark of Christ's Church; and being stedfast in faith,  
 joyful through hope, and rooted in charity, may so pass the waves of

<sup>a</sup> This addition dates from \*1662.

<sup>b</sup> It should here be remarked, that, before 1662, no provision was designedly made, in any part of these services, for baptising one child by itself. The plural, therefore, is constantly used throughout, and was equally applicable to both sexes.

<sup>c</sup> \* 1549 no man borne in synne,

<sup>d</sup> \* 1549 that is to saye, they maye be Baptized with

<sup>e</sup> This word underwent the usual alterations in 1589 and 1622.

<sup>f</sup> \* 1549 Almyghtie and everlasting God, which of thy iustice dydest destroy by floudes of water the whole worlde for sinne, except. viii. persones, whome of thy mercy (the same tyme) thou diddest save in the Arke: And when thou dydest drowne in the reade sea wicked King Pharaο with all his armie, yet (at the same time) thou diddest lead thy people the children of Israel safely through the myddes therof: whereby thou diddest figure the washing of thy holy bap-

tisme: & by the baptisme of thy welbelovèd sonne Jesus Christ, thou diddest sanctifie the floud Jordan, and all other waters to this mysticall washing away of sinne: we beseeche thee (for thy infinite mercies) that thou wilt mercifully looke upon these children, and sanctifie them with thy holy gost, that by this holosome laver of regeneration, whatsoever synne is in them, maye be washed cleane away, that they beyng delivered from thy wrath, may be receyved into tharke of Christes Church, and so saved from perishing: and being fervente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, may ever serve thee: And finally attayne to everlasting lyfe, with all thy holy and chosen people. This graunte us, we beseeche thee for Jesus Christes sake our Lord. Amen.

<sup>g</sup> \* 1552 dydeste sanctifie the floud Jordane and al other waters,

<sup>h</sup> \* 1552 these chyl dren, sanctifie them and washe them with thy [1572 the] holy

his troublesome world, that finally *he* may come to the land of \*1552  
 everlasting life, there to reign with thee world without end ; through  
 Jesus Christ our Lord. *Amen*.

**A**Lmighty<sup>a</sup> and immortal God, the aid of all that need, the \*1549  
 helper of all that flee to thee for succour, the life of them that  
 believe, and the resurrection of the dead ; We call upon thee for  
 this *Infant*, that *he*, coming to thy holy Baptism, may receive  
 remission of his sins by spiritual regeneration. Receive him, O  
 Lord, as thou hast promised by thy well-beloved Son, saying, Ask,  
 and ye shall have ; seek, and ye shall find ; knock, and it shall [\*1662]  
 be opened unto you : So give now unto us that ask ; let us that seek  
 find ; [open<sup>e</sup> the] gate unto us that knock ; that this *Infant* may  
 enjoy the everlasting benediction of thy heavenly washing, and  
 may come to the eternal kingdom which thou hast promised by  
 Christ our Lord. *Amen*<sup>d</sup>.

¶ Then<sup>c</sup> shall the people stand up, and the Priest shall say, \*1662  
 Hear the words of the Gospel, written by Saint *Mark*, in the tenth  
 Chapter, at the thirteenth Verse.

**T**HEY brought young children to Christ<sup>f</sup>, that he should \*1549  
 touch them ; and his disciples rebuked those that brought  
 them. But when Jesus saw it, he was much displeased, and said  
 unto them, Suffer the little children to come unto me, and forbid  
 them not ; for of such is the kingdom of God. Verily I say unto  
 you, Whosoever shall not receive the kingdom of God as a little  
 child, he shall not enter therein. And he took them up in his  
 arms, put his hands upon them, and blessed them.

<sup>a</sup> \* 1549 Let us praye.  
 [This was omitted in \* 1552.]  
 Almightye and immortall God,  
 &c. See p. 133, n. c.

<sup>b</sup> \* 1549 and you  
 And so also in the case of the  
 "ye" immediately following.

<sup>c</sup> \* 1549 open thy  
 Grafton's copy of 1552 has "thy  
 gate," Whytchurche's "the gate,"  
 which reading, except in 1559, was  
 subsequently followed.

<sup>d</sup> \* 1549 Then let the priest lok-  
 yng upon the children, saye.

I commaunde thee, uncleane spi-  
 rite, in the name of the father, of  
 the sonne, and of the holy goste,  
 that thou come oute, and departe  
 from these infantes, whom our  
 Lorde Jesus Christe hathe vouche-  
 saved to call to his holye Baptisme,  
 to be made members of his bodye,  
 and of his holye congregation.  
 Therefore thou cursed spirit, re-  
 membre thy sentence, remember thy  
 iudgement, remember the daie to be

at hand, wherein thou shalt burne  
 in fyre everlasting, prepared for  
 thee and thy Aungels. And pre-  
 sume not hereafter to exercise anye  
 tyrannye towardes these infantes,  
 whom Christe hathe bought with  
 his precious bloud, and by this  
 his holy Baptisme calleth to be of  
 his flocke.

*Then shall the prieste saye.*

The Lorde be with you.

*The people.* And with thy spirite.

All this was omitted in \* 1552.

<sup>e</sup> \* 1549 *The Minister.*

¶ Heare nowe the gospell written  
 by S. Marke.

*Marke. x.*

\* 1552 ¶ Then shal the Priest  
 [1589 Minister: 1622 Priest] saye :  
 heare the wordes of the Gospell,  
 wrytten by Sainct Marke in the  
 tenth Chapter.

*Marke. x.*

¶ Ever since \* 1549 "Christe"  
 has, in this place, been substituted  
 for "him."



149 ¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

162 [B ELOVED<sup>a</sup>, ye] hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him, how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing [*this<sup>b</sup> Infant*] to his holy Baptism; let us faithfully and  
152] devoutly give thanks unto him, [and<sup>c</sup> say,]

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to [the] knowledge of thy grace, and faith in thee: Increase [this knowledge,] and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen<sup>d</sup>.

162 ¶ *Then<sup>e</sup> shall the Priest speak unto the Godfathers and Godmothers on this wise.*

162] [D EARLY<sup>f</sup> beloved,] ye have brought *this Child* here to be  
149 baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, [to<sup>g</sup> release *him* of his sins, to sanctify *him* with the Holy Ghost,] to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep

<sup>a</sup> \* 1549 Friends, you

<sup>b</sup> \* 1549 these children

<sup>c</sup> \* 1549 And saye the prayer whiche the Lorde himselfe taught. And in declaration of our faith, let us also recite the articles conteyned in our Crede.

*Here the Minister with the Godfathers, Godmothers, and people present: shall saye.*

Our father whiche arte in heaven, halowed bee thy name. &c.

*And then shall saye openly.*

I beleve in God the father almyghtie. &c.

*The prieste shall adde also this prayer.*

Almyghtie and everlasting God, &c.

<sup>d</sup> \* 1549 Then let the prieste take

130

*one of the children by the ryght hande, thother being brought after hym. And coming into the church towarde the fonte, saye.*

The Lorde vouchesafe to receive you into his holy housholde, and to kepe and governe you alway in the same, that you maye have everlasting lyfe. Amen.

In \* 1552 this was omitted.

<sup>e</sup> \* 1549 Then standyng at the fonte [<sup>f</sup> \* 1552 ¶ Then] the priest [1589 Minister: 1622 Priest] shall speake to the Godfathers and Godmothers, on this wyse.

<sup>f</sup> \* 1549 Welbeloved frendes,

<sup>g</sup> \* 1549 to laye his handes upon them, to blesse them, to release them of their synnes,

and perform. Wherefore, after this promise made by Christ, *this* \*15-  
*Infant* must also faithfully, for *his* part, promise by you that are  
*his* sureties, [(until *he* come of age to take it upon *himself*;) ] that *he* [\*16-  
 will [renounce<sup>a</sup>] the devil and all his works, and constantly believe  
 God's holy word, and obediently keep his commandments.

I<sup>b</sup> demand therefore,

\*160

**D**OEST thou, [in the Name of this Child,] renounce the devil \*15-  
 and all his works, the vain pomp and glory of the world,  
 with all covetous<sup>c</sup> desires of the same, [and<sup>d</sup>] the carnal desires of  
 the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Minister.*

**D**OEST thou believe in God the Father Almighty, Maker of  
 heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that  
 he was conceived by the Holy Ghost; born of the Virgin Mary;  
 that he suffered under Pontius Pilate, was crucified, dead, and  
 buried; that he went down into hell, and also did rise again the  
 third day; that he ascended into heaven, and sitteth at<sup>e</sup> the right  
 hand of God the Father Almighty; and from thence shall come  
 again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick  
 Church; the Communion of Saints; the Remission of sins; the  
 Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

\* 1549 forsake

And so in every succeeding place,  
 where we now have "renounce."

<sup>b</sup> \* 1549 *Then shall the prieste  
 demaunde of the chylde (which  
 shalbe firste Baptised) these ques-  
 tions folowyng: firste namynge  
 the childe, and saying.*

N. Dost thou forsake the devill  
 and all his workes?

*Aunsweare.* I forsake them.

*Minister.* Dost thou forsake  
 the vaine pompe and glorye of the  
 worlde, with all the covetous de-  
 syres of thesame?

*Aunsweare.* I forsake them.

*Minister.* Dost thou forsake  
 the carnall desyres of the fleshe, so  
 that thou wilt not folowe nor be led  
 by them?

*Aunsweare.* I forsake them.

*Minister.* Dost thou beleve in  
 God the father almyghtie, maker of  
 heaven and yearth?

*Aunsweare.* I beleve.

*Minister.* Dost thou beleve in  
 Jesus Christ, &c. .... to iudge the  
 quicke and the deade: Dost thou

beleve this?

*Aunsweare.* I beleve.

*Minister.* Dost thou beleve in  
 the holy gost, the holy Catholyke  
 Church, the Communion of  
 Sainctes, Remissyon of Sinnes,  
 Resurreccion of the fleshe and ever-  
 lastyng lyfe after death?

*Aunsweare.* I beleve.

*Minister.* What doestthoudesyre?

*Aunsweare.* Baptisme.

*Minister.* Wilt thou be Baptized?

*Aunsweare.* I will.

\* 1552 ¶ *Then shall the priest  
 [1589 Minister: 1622 Priest] de-  
 maunde of the Godfathers and  
 Godmothers these questions.*

In Whytchurche's impression of  
 1552 the rubric ends with the word  
 "folowyng," as it did ever after-  
 wards, except in 1559, until it was  
 itself left out.

<sup>c</sup> Grafton's copy of 1552, and that  
 printed in 1559, have "thecovetous."

<sup>d</sup> Previous to the last review  
 "and" existed only in the Prayer  
 Book of 1559.

The reading in \* 1549 was "on."

*Minister.*

**W**ILT thou be baptized in this faith?  
*Answer.* That is my desire.

*Minister.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?  
*Answer.* I will.

¶ *Then shall the [Priest<sup>a</sup>] say,*

**O**<sup>b</sup> MERCIFUL God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him.  
*Amen.*

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that he may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

**A**LMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son<sup>c</sup>, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; [sanctify<sup>d</sup> this Water to the mystical washing away of sin; and grant that this Child, now to be baptized therein,] may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then<sup>e</sup> the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers.*

Name this Child.

<sup>a</sup> 1589 *Minister*: 1622 *Priest*.

<sup>b</sup> These sentences, and the prayer coming after them, really date from \* 1549, since they form part of a service, which occurs merely in the first Prayer Book of Edward VI. and is placed next to the Office for Private Baptism, one, namely, for the monthly consecration of the Baptismal water. See p. 141, n. <sup>c</sup>

<sup>c</sup> The reading we have in the text, except that "of" came before "the holy ghost," is the one introduced in 1552; by reference, however, to the list of various readings from the sealed Prayer Book it will be found not to be that which should now exist.

<sup>d</sup> \* 1552 and graunt that all thy

servauntes, whiche shalbe baptised in this water

<sup>e</sup> \* 1549 *Then* [after the answer to the question, "Wilt thou be Baptised?"] *the priest shal take the child in his handes, and aske the name. And namyng the childe, shall dyppye it in the water thryse. Fyrst dipping the rightside: Second the leftside: The thyrde time dyppying the face towards the font.* So it be dyscretly and warely done, saying.

\* 1552 ¶ *Then the Priest* [1589 *Minister*: 1622 *Priest*] *shal take the child in his handes, and aske the name: and naming the chylde, shal dippe it in the water, so it be discretely and warely done, saying.*



¶ And then naming it after them (if they shall certify him that the \*166  
Child may well endure it) he shall dip it in the Water discreetly and  
warily, saying,

**N** I baptize thee In the Name of the Father, and of the Son, \*154  
. and of the Holy Ghost. Amen.

[¶ But<sup>a</sup> if they certify that the Child is] weak, it shall suffice to pour [\*166  
water upon it, saying the aforesaid words<sup>b</sup>,

**N** I baptize thee In the Name of the Father, and of the Son, \*155  
. and of the Holy Ghost. Amen.

[¶ Then<sup>c</sup> the Priest shall say.]

**W**E receive this Child into the congregation of Christ's flock,  
\*and do sign him with the sign of the Cross, in token that  
\**[Here the Priest shall make a Cross upon the Child's forehead.]* hereafter he shall not be ashamed to confess the faith  
of Christ crucified, and manfully to fight under his  
banner, against sin, the world, and the devil; and to  
continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the [Priest<sup>d</sup>] say,

**S**EEING now, dearly beloved brethren, that this Child is regene-  
rate, and grafted into the body of Christ's [Church<sup>e</sup>,] let us give

<sup>a</sup> \* 1549 ¶ And yf the childe be

<sup>b</sup> \* 1549 **N.** I Baptize thee. &c.  
Then the Godfathers and Godmo-  
thers shall take and laye theyr  
handes upon the childe, and the  
minister shall put upon him hys  
white vesture, commonly called the  
Crisome: And saye.

Take this white vesture for a to-  
ken of the innocencie, whiche by  
Gods grace in this holy sacramente  
of baptisme is geven unto thee: and  
for a signe wherby thou arte admo-  
nished, so long as thou lyvest, to give  
thy selfe to innocencie of livinge,  
that after this transitorye lyfe, thou  
mayst be pertaker of the lyfe ever-  
lastyng. Amen.

Then the prieste shall annoynt  
the infant upon the head, saying.

Almyghtie God, the father of  
our Lorde Jesus Christe, who hath  
regenerate thee by water and the  
holy goste, and hath geven unto  
thee remission of al thy sinnes: he  
vouchsave to annoynte thee with  
the unction of his holy spirit, and  
bring thee to the inheritance of  
everlasting lyfe. Amen.

When there are many to be Bap-  
tised, this ordre of demanding,  
Baptising, puttyng on the Crisome,  
and enoynting, shalbe used severa-  
ly with every childe. Those that  
be first Baptised departing from  
the fonte, and remaynyng in some

conveniente place within the  
churche, untill all be Baptised.  
At the last ende, &c. See p. 134, n. f.

All this was omitted in \* 1552.

<sup>c</sup> \* 1552 Then the Priest [1589  
Minister: 1622 Priest] shall make  
a crosse upon the chyldes forehead,  
sayinge

In the first edition of the Prayer  
Book, this part of the service had  
been differently arranged and worded.

\* 1549 Here [immediately after  
the first prayer:—Almyghtie  
everlasting God, which of thy ius-  
tice, &c.] shall the prieste aske  
what shalbe the name of the childe,  
and when the Godfathers and God-  
mothers have told the name, then  
he shall make a crosse upon the  
chylde's forehead and breste, saying.

¶ **N.** Receyve the signe of the  
holy Crosse, both in thy forehead,  
and in thy breste, in token that thou  
shalt not be ashamed to confesse  
thy faith in Christ crucified, and  
manfully to fyght under his banner  
agaynst sinne, the worlde, and the  
devill, and to continewe his fayth-  
ful soldiour and servaunt unto thy  
lyfes ende. Amen.

And thys he shall doe and saye  
to as many chylde as bee present  
to be Baptised, one after another.

<sup>d</sup> 1589 Minister. 1622 Priest.

And so in the next instance.

<sup>e</sup> \* 1552 congregacion:

1552 thanks unto [Almighty] God for these benefits; and with one  
 1662 accord make our prayers unto [him<sup>a</sup>, that *this Child*] may lead the  
 rest of *his* life according to this beginning.

¶ Then shall be said, [all kneeling;]

OUR<sup>b</sup> Father, which art in heaven, Hallowed be thy Name.  
 Thy kingdom come. Thy will be done in earth, As it is in  
 heaven. Give us this day our daily bread. And forgive us our  
 trespasses, As we forgive them that trespass against us. And lead  
 us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it  
 hath pleased thee to regenerate *this<sup>c</sup> Infant* with thy Holy  
 Spirit, to receive *him* for thine own *Child* by adoption, and to  
 incorporate *him* into thy holy [Church<sup>d</sup>.] And humbly we be-  
 seech thee to grant, that *he*, being dead unto sin, and living unto  
 righteousness, and being buried with Christ in his death, may  
 crucify the old man, and utterly abolish the whole body of sin;  
 [and<sup>e</sup> that, as *he* is made *partaker* of the death of thy Son, *he* may  
 also be] *partaker* of his resurrection; so that finally, with the  
 residue of thy holy [Church,] *he* may be [an] *inheritor* of thine  
 everlasting kingdom; through Christ our Lord. Amen.

1662 ¶ Then,<sup>f</sup> all standing up, the Priest shall say to the Godfathers and God-  
 mothers *this Exhortation following.*

1549 FORASMUCH as *this Child* hath promised by you [his sureties]  
 to renounce the devil and all his works, to believe in God,  
 and to serve him; [ye<sup>g</sup>] must remember, that it is your parts  
 1552 [and<sup>h</sup> duties] to see that *this Infant* be taught, so soon as *he* shall be  
 able to learn, what a solemn vow, promise, and profession, *he* hath  
 1662 [here] made by you. And that *he* may know these things the better,  
 ye shall call upon *him* to hear Sermons; and chiefly [ye<sup>i</sup> shall] pro-  
 vide, that *he* may learn the Creed, the Lord's Prayer, and the Ten  
 Commandments, in [the<sup>k</sup> vulgar] tongue, and all other things which  
 [a<sup>l</sup> Christian] ought to know and believe to his soul's health; and  
 that *this Child* may be virtuously brought up to lead a godly and  
 1572 [a] Christian life; remembering always, that Baptism doth repre-  
 sent unto us our profession; which is, to follow the example of our  
 Saviour Christ, and to be made like unto him; that, as *he* died,

<sup>a</sup> \* 1552 almighty god, that they  
 in \* 1662.

<sup>c</sup> Before the last review this pray-  
 er was, perhaps, to be said over each  
 child separately, it being all through  
 in the singular number.

<sup>d</sup> \* 1552 congregacion.

A similar change occurs a few  
 lines below.

<sup>e</sup> \* 1552 that as *he* is made *part-*  
*taker* of the death of thy sonne, so  
*he* may be

<sup>f</sup> \* 1549 At the last ende, the priest

134

[1589 Minister: 1622 Priest]  
*calling the Godfathers and Godmo-*  
*thers together: shall say this short*  
*[1572 this] exhortacion following.*

<sup>g</sup> \* 1549 you

<sup>h</sup> 1549 and dutie

<sup>i</sup> \* 1549 you shall

The same reading existed even  
 until the last review, except in  
 Whytchurche's impression of 1552,  
 and in the Prayer Book of 1572, in  
 both of which it is, as at present.

<sup>k</sup> \* 1549 thenglishe

<sup>l</sup> \* 1549 a Christian manne.

and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then<sup>a</sup> shall he add and say,

•1662

**Y**E are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

**I**T is certain by God's word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

• • 1549 ¶ *The minister shall commaunde that the Crisomes be broughte to the churche and delyvered to the priestes after the accustomed maner, at the purification of the mother of everye childe. And [• 1552 ¶ The Minister shal commaunde] that the children be brought to the Bushope to bee confirmed of him, so soone as they can saye in their vulgare tounge the articles of the saythe, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme, set furth for that purpose, accordingly as it is there expressed.*

(This was the end of the service in • 1552, and ever afterwards.)

*And so lette the congregacion departe in the name of the lorde.*

¶ *Note that yf the numbere of children to be Baptised, and multitude of people presente bee so great that they cannot convenientlye stande at the Church doore: then let them stande within the Church in some convenient place, nygh unto the Churche doore: And there all thinges be sayed and done, apoynted to be sayd and done at the Churche doore.*

<sup>b</sup> See p. 147 the end of note c.



# PRIVATE BAPTISM OF CHILDREN IN HOUSES.

62 ¶ The<sup>b</sup> Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

04  
62] ¶ And also they shall warn them, that without [like] great cause and necessity they procure not their Children to be baptized at home in their houses. [But<sup>d</sup> when need] shall compel them so to do, then Baptism shall be administered on this fashion:

62 ¶ First<sup>e</sup> let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

49 **N** I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

62 ¶ Then, all kneeling down, the Minister shall give thanks unto God, and say,

**W**E<sup>f</sup> yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally with the residue of thy Saints, he may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. Amen.

<sup>a</sup> \* 1549 Of them that [<sup>†</sup> 1604 are to] be Baptised in private houses in tyme of necessitie [<sup>†</sup> 1604 by the Minister of the Parish, or any other lawfull Minister, that can be procured.]

<sup>b</sup> \* 1549 ¶ The pastours and curates shall ofte admonyshe the people, that they differ not the baptisme of infanties any longer then the Sondays, or other holy days nexte after the childe bee borne, onlesse upon a great and reasonable cause declared to the curate and by hym approved.

<sup>c</sup> \* 1549 And also they shall warne them that without greate cause, and necessitie, they Baptise not children at home in their houses. And when great nede shall compell them soo to doe, that then they mi-

nister it on thys fashion.

<sup>d</sup> + 1604 And when great need

<sup>e</sup> \* 1549 ¶ First let them that bee present call upon God for hys grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shal name the child, and dyppe hym in the water, or poure water upon him, saying these wordes.

<sup>†</sup> 1604 First let the lawfull Minister, and them that be present, call upon God for his grace, and say the Lords prayer, if the time will suffer. And then the child, being named by some one that is present, the said lawfull Minister shall dip it in water, or poure water upon it, saying these words.

<sup>†</sup> This prayer is an abbreviated form of one introduced into the previous service in \* 1552. See p. 134.



## PRIVATE\* BAPTISM OF INFANTS.

*And<sup>b</sup> let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,* \*1662

**I CERTIFY** you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

*But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

**BY** <sup>c</sup>whom was [this<sup>d</sup> Child] baptized?

† 1604  
[\*1662]

Who was present when this Child was baptized?

[Because<sup>e</sup>] some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

*And if the Minister shall [find<sup>f</sup>] by the answers of such [as<sup>h</sup> bring] the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock [of<sup>i</sup> true] Christian people, saying thus,* \*1549  
† 1604  
[\*1662]

**I CERTIFY** you, that in this case [all<sup>k</sup> is well done,] and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the

### \* 1549 Private Baptisme.

The same heading has always existed to this service.

<sup>b</sup> \* 1549 *And lette them not doubt, but that the childe so Baptised is lawfully and sufficiently Baptised, and ought not to be Baptised agayne, in the church. But* [† 1604 *again.* But] *yet neverthelesse, yf the childe whiche is after thys sorte Baptised doe afterwarde lye: it is expedient that he* [† 1604 *it*] *be brought into the Church, to the intent the prieste may examine and trye, whether the chylde be lawfully Baptised or no. And yf those that brynge any childe to the Church doe aunswere that he is alreadye Baptised: Then shall the priest examine them further* [† 1604 *to the intent that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may bee certified of the true forme of baptisme by him privately before used. Or if the child were baptized by any other lawfull Minister,*

*that then, &c. as at present.]*

<sup>c</sup> \* 1549 *¶ By whom the childe was Baptised?*

Who was present when the childe was Baptised?

Whether they called upon God for grace and succoure in that necessitie?

With what thyng, or what matter, they dyd Baptise the childe?

With what wordes the childe was Baptised?

Whether they thynke the childe to be lawfully and perfectly Baptised?

<sup>d</sup> † 1604 the childe

So likewise in the three remaining questions.

<sup>e</sup> † 1604 And because

<sup>f</sup> † 1604 Whether thinke you the childe to be lawfully and perfectly baptised?

This question was omitted in \*1662.

<sup>g</sup> \* 1549 *prove*

<sup>h</sup> \* 1549 *as brought*

<sup>i</sup> \* 1549 *of the true*

<sup>k</sup> \* 1549 *ye have doen well,*

## PRIVATE BAPTISM OF INFANTS.

\*1549  
\*1552] laver of Regeneration in Baptism, [received<sup>a</sup> into the number of the children of God, and heirs of everlasting life:] for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. Mark x. 13.

THEY brought young children to Christ<sup>b</sup>, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

\*1662] ¶ *After the Gospel is read, the Minister shall make this [brief] Exhortation upon the words of the Gospel.*

[BELOVED<sup>c</sup>, ye hear] in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. [Doubt<sup>d</sup> ye] not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced him with the arms of his mercy; [and<sup>e</sup> (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him] partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself [taught<sup>f</sup> us:]

OUR<sup>h</sup> Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

<sup>a</sup> \* 1549 made the childe of God, and heire of everlasting life :

<sup>b</sup> " Christ " instead of " him " has always existed here.

<sup>c</sup> \* 1549 Frendes ye [1552 (Whyt-churche's copy) you] heare

<sup>d</sup> \* 1549 Doubt you

<sup>e</sup> Until the last review there was here no express provision for receiving into the Church more than one child at a time, nor did any distinction of type indicate the necessary change to mark the sex.

<sup>f</sup> \* 1549 that he hath given unto him the blessing of eternall lyfe, and made hym

<sup>g</sup> \* 1549 taught, and in declara-

tion of oure faith, let us also [1552 let us] recyte the articles contained in our Crede :

<sup>h</sup> \* 1549 Here the Minister with the Godfathers and Godmothers shall saye.

(This rubric was omitted in \*1662.)

Our father which art in heaven, hallowed be thy name : let thy kyngdom come. &c.

\* 1552 Our father which art in heaven. &c.

The Lord's Prayer was not printed at length before the last review, except only in a Prayer Book of 1630.

## PRIVATE BAPTISM OF INFANTS.

**A**LMIGHTY<sup>a</sup> and everlasting God, heavenly Father, we give <sup>\*1</sup> thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase [this <sup>\*1</sup> knowledge,] and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he*, being born again, and being made [*an*] <sup>\*1</sup> heir of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain [thy<sup>b</sup> promise;] through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee [and<sup>c</sup> the Holy Spirit, now and for ever.] *Amen.*

<sup>\*</sup> [Then<sup>d</sup> shall the Priest] demand the Name of the Child; which being <sup>\*1</sup> by the Godfathers and Godmothers pronounced, the Minister shall say,

**D**OST<sup>e</sup> thou, in the Name of this Child, renounce the devil and <sup>\*1</sup> all his works, the vain pomp and glory [of<sup>f</sup> this world, with <sup>\*1</sup> all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor] be led by them?

*Answer.* I renounce them all.

*Minister.*

**D**OST thou<sup>g</sup> believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence [shall<sup>h</sup> come] again at the end of the world, to judge the quick and the dead?

And [dost<sup>i</sup> thou] believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; [the<sup>k</sup> Resurrection of the flesh;] and everlasting life after death?

*Answer.* All this I stedfastly believe.

<sup>a</sup> Until 1662 this prayer was uniformly placed after the Creed, and from <sup>\*</sup>1552, immediately after.

<sup>b</sup> <sup>\*</sup>1549 thy promises [1552 promise]

<sup>c</sup> <sup>\*</sup>1549 in [1552 the] unitie of the same holye spirite everlastinglye.

<sup>d</sup> <sup>\*</sup>1549 Then [after the Lord's prayer,] shall they say the Crede, and then the prieste shall

<sup>e</sup> The Prayer Book of 1549 exhibits this question and the Creed, subdivided and worded exactly as in the Office for "Publike Baptisme." See p. 131, n.<sup>b</sup>

After the third answer, "I believe," is added

*Then the minister shall put the white vesture commonly called the Crysome upon the childe, saying.*

Take this white vesture for a token of the innocencie whiche by Gods grace in the holy sacramente of Baptisme is given unto thee, and for a signe wherby thou arte

admonished so long as thou shalte lyve, to geve thy selfe to innocencie of lyvyng, that after this transitory lyfe, thou mayest be partaker of the lyfe everlasting. Amen.

(This rubric and address were omitted in <sup>\*</sup>1552.)

¶ Let us praye.

Almightie and everlastyng God, &c.

<sup>f</sup> <sup>\*</sup>1552 of the worlde, with all the covetous desyres of thesame, the carnall desyres of the fleshe, and not to folow, and

As before, "renounce" was, at the same time (<sup>\*</sup>1662), and in this service also, substituted every where for the original reading "forsake."

<sup>g</sup> <sup>\*</sup>1552 in the name of this childe professe thys fayth, to

This was left out in <sup>\*</sup>1662.

<sup>h</sup> 1552 he shall come

<sup>i</sup> <sup>\*</sup>1552 doe you in hys name

<sup>k</sup> <sup>\*</sup>1552 Resurreccion,

# PRIVATE BAPTISM OF INFANTS.

662

*Minister.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ *Then<sup>a</sup> the Priest shall say,*

**W**E receive this Child into the congregation of Christ's flock, and do<sup>\*</sup> sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

\* Here the Priest shall make a Cross upon the Child's forehead.

¶ *Then shall the Priest say,*

**S**EEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ *Then shall the Priest say,*

**W**E yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom; through Jesus Christ our Lord. Amen.

1662]  
1549

¶ *Then<sup>b</sup>, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

**F**ORASMUCH as this Child hath promised by you [his sureties] to renounce the devil and all his works, to believe in God, and to serve him; [ye<sup>c</sup>] must remember, that it is your [parts<sup>d</sup> and duties] to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the [vulgar<sup>e</sup>] tongue, and all other things which [a<sup>f</sup> Christian] ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent

<sup>a</sup> Though this part of the service, so far as the Exhortation, was, like the previous question, added only at the last review, it was yet taken (with a few alterations,) from the Office of "Publique baptisme," as contained in the Prayer Book of

1552.

<sup>b</sup> \* 1549 *Then shall the minister*

<sup>c</sup> \* 1549 *you*

<sup>d</sup> 1549 *partes* [1552 *parte*] and *duetie*

<sup>e</sup> \* 1549 *Englishe*

<sup>f</sup> \* 1549 *a christian man*



## PRIVATE BAPTISM OF INFANTS.

unto us our profession; which is, to follow the example of our saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living<sup>a</sup>.

*But<sup>b</sup> if they which bring [the<sup>c</sup> Infant] to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it [in<sup>d</sup> the form before appointed for Publick Baptism of Infants]; saving that at the dipping of the Child in the Font, he shall use this form of words.*

**I**F thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen<sup>e</sup>.

<sup>a</sup> \* 1549 &c. *As in publyke Baptisme.*

<sup>b</sup> \* 1552 (Whytchurche's copy) *And so forth, as in Publique Baptisme.*

The form of 1552 was omitted in \* 1662.

<sup>b</sup> \* 1549 *But yf they whiche bryng the infantes to the churche, doe make an uncertaine aunswere to the priestes questions, and saye that they can not tell what they thought, dyd, or sayed, in that great feare and trouble of mynde: (as often tymes it chaunseth) Then lette the priest Baptize hym in forme above written, concerninge publyke Baptisme, saving, &c. .... forme of wordes.*

<sup>c</sup> + 1604 *the infants*

<sup>d</sup> + 1604 *in forme above written, concerninge publike Baptisme*

<sup>e</sup> \* 1549 *The water in the fonte shalbe chaunged every moneth once at the least, and afore any child be Baptised in the water so chaunged, the priest shall say at the fonte these prayers folowyng.*

O most merciful God our saviour Jesu Christe, who hast ordeyned the element of water for the regeneration of thy faythfull people, upon whom beyng baptised in the river of Jordan, the holy goste came down in likenes of a doove: Sende down we beseeche thee the same thy holy spirite to assiste us, and to be present at thys our invocation of thy holy name: Sanctifie + this fountain of baptisme, thou that art the sanctifier of all thinges, that by the power of thy worde, all

those that shall be baptized therin, may be spiritually regenerated, and made the children of everlasting adopcion. Amen.

O merciful God, graunt that the olde Adam, in them that shalbe baptized in this fountayne, maye be so buried, that the newe man may be raised up agayne. Amen.

Graunt that al carnall affections maye die in them: And that all thynges, belongyng to the spirite, maye live and growe in them. Amen.

Graunte to all them whiche at this fountayne forsake the devill and all his workes: that they maye have power and strength to have victorie and to triumph agaynst him, the worlde and the fleshe. Amen.

Whosoever shall confesse thee, o lord: recognise him also in thy kingdome. Amen.

Graunt that all sinne and vice here maie be so extinct: that they never have power to raigne in thy servauntes. Amen.

Graunte that whosoever here shall begynne to be of thy flocke: maie evermore continue in thesame. Amen.

Graunt that all they whiche for thy sake in this life do denie and forsake themselves: may winne and purchase thee (O lorde) which art everlasting treasure. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie, maye also bee endewed with heavenly vertues, and everlastingly rewarded throughe thy mercy, O Blessed lorde God, who doest live and governe all thinges world

BAPTISM TO SUCH AS ARE OF RIPER YEARS  
AND ABLE TO ANSWER FOR THEMSELVES.

A<sup>b</sup> CATECHISM,

THAT IS TO SAY,

[\*1662] AN INSTRUCTION TO BE LEARNED OF EVERY [PERSON<sup>c</sup>] BEFORE HE  
[1607] BE BROUGHT TO BE CONFIRMED [BY <sup>d</sup>] THE BISHOP.

Question. WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you.

Answer. They did promise and vow three things in my name.

[\*1662] First, that I should [renounce<sup>e</sup>] the devil and all his works, [the] pomps and vanity of this] wicked world, and all the sinful lusts of

world without ende. Amen.

The Lorde be with you.

Answer. And with thy spirite.

Almightie everliving God, whose moste derely beloved sonne Jesus Christ, for the forgevenes of our sinnes did shead out of his most precious syde, both water and bloud, and gave commaundement to his disciples that they should goe teache all nacions, and Baptise them in the name of the father, the sonne, and the holy goste: Regarde we beseeche thee, the supplicacions of thy congregacion, and graunte that all thy servauntes whiche shall bee Baptized in this water, prepared for the ministracion of thy holy sacrament, may receive the fulnesse of thy grace, and ever remaine in the noubre of thy faithful, and elect chyl dren, through Jesus Christ our Lorde.

This whole service was abandoned in \* 1552.

<sup>a</sup> This service was entirely added at the last review. See "The Preface," p. 4.

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As the various readings cannot be mentioned in their proper place, they may, with one exception, be noticed here. In the second prayer, therefore, we find "and as thou" for "as thou"; in the margin against the gospel, "S. John iii. 1: "dost" for "doest" in the gospel (contrary to the N. T.); and "lives end" instead of "life's end" terminating the form, by which the person is received into the church.

<sup>b</sup> Until 1662 the Catechism was always deemed a part of "The Order of Confirmation." In the Prayer Book of 1549, and in other early impressions, as Whytchurche's of 1552, &c. it was even headed "Confirmation." See p. 147, n. c.

<sup>c</sup> \* 1549 childe, <sup>d</sup> \* 1549 of

In the Prayer Book alone of 1589 it is,—before he be confirmed, or admitted to receive the holy communion.

<sup>e</sup> \* 1549 forsake

<sup>f</sup> \* 1549 and pomps, the vanities of the

1607 the pomps, and vanities of the

ie flesh. Secondly, that I should believe all the Articles of the \*1549  
Christian Faith. And thirdly, that I should keep God's holy will  
and commandments, and walk in the same all the days of my life.

*Question.* Dost thou not think that thou art bound to believe,  
and to do, as they have promised for thee?

*Answer.* Yes verily; and by God's help so I will. And I hear-  
tily thank our heavenly Father, that he hath called me to this  
state of salvation, through Jesus Christ our Saviour. And I pray  
unto] God to give me his grace, that I may continue in the same [\*1662]  
unto my life's end.

[Catechist<sup>b</sup>.]

Rehearse the Articles of thy Belief.

*Answer.*

I BELIEVE in God the Father Almighty, Maker of heaven and  
earth:

And in Jesus Christ his only Son our Lord, Who was conceived  
by the Holy Ghost, Born of the Virgin Mary, Suffered under Pon-  
tius Pilate, Was crucified, dead, and buried, He descended into  
hell: The third day he rose again from the dead, He ascended  
into heaven, And sitteth [at<sup>c</sup> the] right hand of God the Father [1552]  
Almighty; From thence [he<sup>d</sup> shall] come to judge the quick and  
the dead.

I believe in the Holy Ghost; The holy Catholick Church; The  
Communion of Saints; The Forgiveness of sins; The Resurrection  
of the body; And the Life everlasting. Amen.

*Question.* What dost thou chiefly learn in these Articles of thy  
Belief?

*Answer.* First, I learn to believe in God the Father, who hath  
made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all man-  
kind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the  
elect people of God.

*Question.* You said, that your Godfathers and Godmothers did  
promise for you, that [you<sup>e</sup> should] keep God's Commandments.  
Tell me how many there be?

*Answer.* Ten.

*Question.* Which be they?

*Answer.* [THE same which God spake in the twentieth [\*1552]  
Chapter of Exodus, saying, I am the Lord thy  
God, [who<sup>f</sup>] brought thee out of the land of Egypt, out of the [\*1662]  
house of bondage.]

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the  
likeness of any thing that is in heaven above, or in the earth be-  
neath, [or<sup>g</sup> in] the water under the earth. Thou shalt not bow [1607]

\* In \* 1662 was first introduced the heading "A Catechism:" previously, when not "Confirmation," it had always been "The Catechisme."

<sup>b</sup> \* 1549 *Question.*

<sup>c</sup> \* 1549 on the

<sup>d</sup> 1549 shall he

<sup>e</sup> 1549 ye shoulde

<sup>f</sup> 1552 which have

<sup>g</sup> 1649 nor in



down to them, nor worship them: [for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.]

III. Thou shalt not take the Name of the Lord thy God in vain: [for the Lord will not hold him guiltless that taketh his Name in vain.]

IV. Remember that thou keep holy the Sabbath-day. [Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.]

V. Honour thy father and thy mother, [that thy days may be long in the land which the Lord thy God giveth thee.]

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. [Thou shalt not covet thy neighbour's house,] thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Question.* What dost thou chiefly learn by these Commandments?

*Answer.* I learn two things; my duty towards God, and my duty towards my Neighbour.

*Question.* What is thy duty towards God?

*Answer.* My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

*Question.* What is thy duty towards thy Neighbour?

*Answer.* My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should [do<sup>a</sup> unto] me: To love, honour, and succour my father and mother: To honour [\*1662] and obey the Queen, and [all<sup>b</sup> that are put in authority under her:] To submit myself to all my governours, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's [1569] goods; but [to] learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

[Catechist<sup>a</sup>.]

[\*1662]

**My** [good<sup>b</sup> Child,] know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

\*1549

*Answer.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**Question.** What desirest thou of God in this Prayer?

**Answer.** I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

**Question.** **H**OW many Sacraments hath Christ ordained in his Church? \*1604

**Answer.** Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

**Question.** What meanest thou by this word *Sacrament*?

**Answer.** I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

**Question.** How many parts are there in a Sacrament?

**Answer.** Two; the outward visible sign, and the inward spiritual grace.

**Question.** What is the outward visible sign or form in Baptism?

**Answer.** Water; wherein the person [is<sup>c</sup> baptized,] *In the Name of the Father, and of the Son, and of the Holy Ghost.*

**Question.** What is the inward and spiritual grace?

**Answer.** A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

**Question.** What is required of persons to be baptized?

**Answer.** Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

**Question.** Why then are Infants baptized, when by reason of their tender age they cannot perform them?

<sup>a</sup> \* 1549 Question.

<sup>b</sup> \* 1549 good sonne, [\*1552 chylde.]

<sup>c</sup> \* 1604 baptized is dipped, or sprinkled with it,

## THE<sup>a</sup> ORDER OF CONFIRMATION.

\*1662 can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ Then shall the Bishop say,

**D**O ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer,

I do.

*The<sup>b</sup> Bishop.*

\*1549 **O**UR help is in the Name of the Lord;

\*1662] *Answer.* Who hath made<sup>c</sup> heaven and earth.

[1572] [*Bishop<sup>d</sup>.*] Blessed [be<sup>e</sup>] the Name of the Lord;

*Answer.* Henceforth, world without end.

\*1552] *Bishop.* [Lord,<sup>f</sup> hear our prayers<sup>g</sup>.

*Answer.* And let our cry come unto<sup>h</sup> thee.]

*The Bishop.* Let us pray.

*assaultes of the worlde and the devill, they begyn to be in daungier to fall into [\*1552 sondry kindes of] sinne.*

¶ *Thirde*ly, for that it is agreeable with the usage of the church in tymes past, whereby it was ordeined that confirmation shoulde be ministred to them that were of perfecte age, that they beyng instructed in Christes religion, shoulde openly professe their owne fayth, and promyse to be obedyent unto the wyl of God.

¶ And that no manne shall thinke that anye detryments shall come to children by differeng of their confirmation: he shal knowe for trueth, that it is certayn by goddes worde, that children beeing Baptysed (yf they departe out of this lyfe in their infancye) are [\*1552 beyng baptysed, have al thynges necessary for their salvacion, and be] undoubtedly saved.

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Immediately after these rubrics, prior to 1662, came the Catechism.

<sup>a</sup> The heading has uniformly been, as in 1549, "Confirmation."

<sup>b</sup> \* 1549 Confirmation [\* 1604 or laying on of hands.]

Our helpe, &c.

Sometimes (1627, 1634, 1638,) "Minister" also preceded "Our help," &c.

<sup>c</sup> \* 1549 bothe heaven

The word "bothe" was left out in 1572.

<sup>d</sup> \* 1549 Minister.

And so, where "*Bishop*" next occurs. In the third place nothing at all existed before the last revision.

<sup>e</sup> \* 1549 is

<sup>f</sup> \* 1549 The lorde be with you. *Answers.* And with thy spirite.

<sup>g</sup> \* "Prayers" for "praier" in the reading of 1607 downwards.

<sup>h</sup> Until 1572 "to" occupied the place of "unto."

## THE ORDER OF CONFIRMATION.

**A**LMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants [by<sup>a</sup> Water] and the Holy Ghost, [and hast given unto them forgiveness of all their sins; [Strengthen<sup>b</sup> them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy] manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; [and<sup>c</sup> [ill] them, O Lord, with the spirit of thy holy fear, [now and for ever.] [Amen<sup>d</sup>.] \*1549 [\*1552] \*1662]

¶ *Then<sup>e</sup> all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying.* \*1662

**D**EFEND, O Lord, [this<sup>f</sup> thy Child [or *this thy Servant*] with] thy heavenly grace, that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen. \*1552

¶ *Then<sup>s</sup> shall the Bishop say,* \*1662  
The Lord be with you.  
*Answer.* And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

**A**LMIGHTY [and] everliving God, who makest us both to will and to do those things that be good and acceptable unto thy [divine] Majesty; We make our humble supplications unto thee for [these<sup>h</sup> thy servants,] upon whom (after the example of thy holy Apostles) we have [now] laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let \*1549 [\*1607] \*1662]

<sup>a</sup> \*1549 of water

<sup>b</sup> \*1549 Send downe from heaven we beseeche thee (O lorde) upon them thy holy gost the coumforter, with the

<sup>c</sup> \*1549 and fulfill,

<sup>d</sup> \*1549 *Aunswere.* Amen.

From \*1552 we find here merely "Amen."

Then followed, but only in \*1549: Minister. Signe them (o lorde) and marke them to be thine for ever, by the vertue of thy holy cross and passion. Confirme and strength them with the inward unccion of thy holy goste, mercifully unto everlasting life. Amen.

*Then the Bushop shall crosse them in the forehead and laye his hande upon their heade, saying,*

N. I signe thee with the signe of the crosse, and laye my hande

upon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

*And thus shall he doe to every childe one after an other.*

<sup>e</sup> \*1552 *Then the Bishoppe shall laye hys hande upon every childe severally, saying.*

<sup>f</sup> \*1552 this child with

<sup>g</sup> \*1549 *And whan he hath layed his hande upon every childe, then shall he say.*

The peace of the Lorde abyde with you.

*Aunswere.* And with thy spirite.

¶ Let us praye.

Almightie everliving God, &c.

\*1552 *Then shall the Bishoppe saye.* ¶ Let us praye.

Almightie everliving God, &c.

<sup>h</sup> \*1549 these children,

ments ; that, through thy most mighty protection bo  
ever, we may be preserved in body and soul ; throug  
and Saviour Jesus Christ. *Amen.*

\*1549

*q Then the Bishop shall bless [them<sup>c</sup>,] saying thu.*

**T**HE Blessing of God Almighty, the Father, the S  
Holy Ghost, be upon you, and remain with yo  
*Amen.*

*q And there shall none be admitted to the holy Communion  
time [as<sup>d</sup> he be confirmed, or be ready and desirous to be c*

<sup>a</sup> \* 1549 the life everlasting,

1552 the everlastyng lyfe,

<sup>b</sup> The date affixed to this collect  
is merely, as in other places, that of  
its introduction into the present

service. See p. 123.

<sup>c</sup> \* 1549 *the children*

<sup>d</sup> \* 1549 *as he* [<sup>a</sup> 15  
*the Catechisme and*  
*ed.*

## SOLEMNIZATION OF MATRIMONY.

*First<sup>a</sup> the Banns of all that are to be married together must be published<sup>\*166</sup> in the Church three several Sundays, [during<sup>b</sup> the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson]; the Curate saying after the accustomed manner,* [\*1754]

**I** PUBLISH the Banns of Marriage between *M.* of— and *N.* of—. If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ *And if the persons that [are<sup>c</sup> to be] married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnise Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.* [\*154: [\*166:]

¶ *At the day [and time] appointed for solemnisation of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: [and<sup>d</sup> there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,]*

**D**EARLY beloved<sup>e</sup>, we are gathered together here in the sight of God, and in the face of [this<sup>f</sup> congregation,] to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God<sup>g</sup> in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not [by any] to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes [for<sup>h</sup> which] Matrimony was ordained.

<sup>a</sup> \* 1549 ¶ *First the bannes must be asked three several Sondayes or holy dayes, in the service tyme, [1552 in the time of service,] the people being present, after the accustomed manner.*

<sup>b</sup> \* 1662 or *Holy-daies, in the time of Divine Service, immediately before the sentences for the Offertory;*

This was omitted, when the "Act for the better preventing of clandestine Marriages" came into force.

<sup>c</sup> \* 1549 would be  
1607 should be

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<sup>d</sup> \* 1549 *And there the priest [1589 Minister: 1622 Priest] shall thus saye.*

<sup>e</sup> \* 1549 beloved friendes,

In \* 1662 "friendes" was left out.

<sup>f</sup> \* 1549 his congregacion,

<sup>g</sup> \* 1549 in paradise,

And so the reading continued until the last review.

<sup>h</sup> \* 1549 for the whiche

Whytchurche's copy of 1552 first omitted the article; and such, from 1572, has invariably been the case.



# SOLEMNIZATION\* OF MATRIMONY.

[\*1662] [First<sup>b</sup>, It was ordained for] the procreation of children, to be brought up in the fear and nurture of the Lord, and [to<sup>c</sup> the praise of his holy Name.]

[\*1549] Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons [as<sup>d</sup> have not the gift of continency might marry,] and keep themselves undefiled members of Christ's body.

[\*1662] Thirdly, [It was ordained] for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. [Into<sup>e</sup> which] holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined<sup>f</sup> together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the persons that shall be married, he shall say,

I REQUIRE and charge [you<sup>g</sup> both, as ye will] answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you [know<sup>h</sup> any] impediment, why ye may not be lawfully joined together in Matrimony, [ye<sup>i</sup> do now] confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not [joined<sup>k</sup> together by God]; neither is their Matrimony lawful.

[\*1552] ¶ At which day of Marriage, if any man do allege [and declare] any impediment, why they may not be coupled together in Matrimony, [by God's Law, or the Laues of this Realm:] and will be bound, and [sufficient] sureties with him, to the parties; or else put in a Caution [to the full value of such charges as the persons to be married do [thereby] sustain] to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

[\*1662] ¶ If no impediment be alleged, then shall the Curate say unto the Man, M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as [ye<sup>l</sup> both] shall live?

¶ The Man shall answer,  
I will.

¶ Then shall the [Priest<sup>m</sup>] say unto the Woman,

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as [ye both] shall live?

\* 1549 Of Matrimonie.

Such has always been the heading.

<sup>b</sup> \* 1549 One cause [1552 One] was

<sup>c</sup> \* 1549 prayse of God.

<sup>d</sup> \* 1549 as be married might lyve chastly in matrimony,

<sup>e</sup> \* 1549 Into the which

<sup>f</sup> \* 1549 so together.

The word "so" did not again ap-

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pear.

<sup>g</sup> \* 1549 you (as you will

<sup>h</sup> \* 1549 doe knowe any

<sup>i</sup> \* 1549 that ye

<sup>k</sup> \* 1549 ioyned of God

<sup>l</sup> \* 1549 you both

So also in the next form the reading was the same.

<sup>m</sup> 1589 Minister: 1622 Priest.

In Prayer Books of 1627 and 1631 "Minister" still exists.



## SOLEMNIZATION OF MATRIMONY.

¶ *The Woman shall answer,*  
I will.

\*1549

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man ?

¶ *Then shall they give their troth to each other in this manner.*

\*1662

*he* \*Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

*M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death [us do<sup>b</sup> part,] according to God's holy ordinance; and thereto I plight thee my oth. \*1549 [\*1662]

*Then shall they loose their hands; and the Woman, [with<sup>c</sup> her right hand taking the Man by his right hand, shall likewise say after the Minister,]*

*N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, sickness and in health, to love, cherish, and to obey, till death s do part,] according to God's holy ordinance; and thereto I ve thee my troth.

*Then shall they again loose their hands; and the Man shall give unto the Woman a Ring<sup>d</sup>, laying the same upon the book [with the accustomed duty to the Priest<sup>e</sup> and Clerk.] And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man [holding the Ring there, and] tought by the Priest, shall say,* [\*1552] [\*1662]

**W**ITH this Ring I thee wed<sup>f</sup>, with my body I thee worship, and with all my worldly goods I thee endow: In the Name the Father, and of the Son, and of the Holy Ghost. Amen.

*Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, [they shall both kneel down; and] the Minister shall say,*

Let us pray.

**D**ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom e bless in thy Name; that, as Isaac and Rebecca<sup>g</sup> lived faithfully gether, so these persons may surely perform and keep the vow

a \* 1549 *And the minister receiving the woman at her father 607 fathers] or frendes handes: all cause the man to take the woman by the right hande, and so ther to geve theyr trowth to other: he man first saying.*

b \* 1549 *us depart:*

The next form contains another stance of the same reading.

c \* 1549 *taking agayn the man the right hande, shall say.*

d \* 1549 *and other tokens of spouge, as golde or sylver,*

This passage was abandoned in

\* 1552.

<sup>e</sup> In this rubric the word "*Priest*" was, in every instance, thus changed:—1589 *Minister*: 1622 *Priest*, except, indeed, in Prayer Books of 1627 and 1631.

<sup>f</sup> \* 1549 *This golde and silver I thee geve:*

The second Prayer Book of Edward VI. does not contain these wordes.

<sup>g</sup> \* 1549 (after bracerllets and Iewels of golde geven of thone to thother for tokens of their matrimonye)

This was omitted in \* 1552.

# SOLEMNIZATION OF MATRIMONY.

\*1549 and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the [Priest<sup>a</sup>] join their right hands together, and say,*  
Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

**F**ORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same<sup>b</sup> before God and this company, and thereto have given and pledged their troth either to  
[\*1552] other, and have declared the same by giving and receiving [of<sup>c</sup> a Ring,] and by joining of hands; I pronounce that they be Man and  
[\*1572] Wife together, In the Name of the Father, [and] of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Minister shall add this Blessing.*

\*1552 **G**OD<sup>d</sup> the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and  
[\*1662] grace, that [ye<sup>e</sup>] may so live together in this life, that in the world to come [ye] may have life everlasting. *Amen.*

¶ [\*1552] *Then<sup>f</sup> the Minister or Clerks, going to the Lord's Table,] shall say or sing this Psalm following.*  
\*1549

*Beati omnes. Psal. cxxviii.*

**B**LESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

<sup>a</sup> 1589 *Minister*: 1622 *Priest*  
Prayer Books, however, of 1631 and 1638 have "*Minister*".

<sup>b</sup> \* 1549 here before

We do not again meet with "here".

<sup>c</sup> \* 1549 golde and silver,

<sup>d</sup> \* 1549 ¶ God the father blesse you. +. God the sonne kepe you: god the holy Gost lighten your understanding: The lorde mercifully with his favor loke upon you, and so fill you with al spirituall bene-

diction, and grace, that you may have remission of your sinnes in this life, and in the world to come life everlasting. *Amen.*

<sup>e</sup> \* 1552 you

And so in the next instance.

<sup>f</sup> \* 1549 *Then shall they goe into the quier, and the ministers or clearkes*

"*Ministers*" is equally in the rubric of 1552; "*Minister*" was first substituted for it in 1572.

# SOLEMNIZATION OF MATRIMONY.

¶ Or<sup>a</sup> this Psalm.

1625

*Deus misereatur.* Psal. Lxvii.

\*1549

**G**OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

¶ *The Psalm ended, and the Man and [the] Woman kneeling [before<sup>b</sup> \*1552] the Lord's Table,] the [Priest<sup>c</sup>] standing at the [Table<sup>d</sup>,] and turning his face towards them, shall say,*

Lord, have mercy upon us.

*Answer.* Christ, have mercy upon us.

*Minister.* Lord, have mercy upon us.

**O**UR<sup>e</sup> Father, which art in heaven, Hallowed be thy Name. \*1662  
Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

*Minister.* O Lord, save thy servant, and thy handmaid ;

\*1549

*Answer.* Who put their trust in thee.

*Minister.* O Lord, send them help from thy holy place ;

*Answer.* And evermore defend them.

*Minister.* Be unto them a tower of strength,

*Answer.* From the face of their enemy.

*Minister.* O Lord, hear [our<sup>f</sup>] prayer.

*Answer.* And let [our] cry come unto thee.

[*Minister<sup>g</sup>.*]

[1572]

**O** GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their [hearts<sup>h</sup>] ; \*1662  
that whatsoever in thy holy Word they shall profitably learn, they

a \* 1549 Or els this psalme following.

1599 ¶ Or else this psalme.

b \* 1549 afore the aulter :

It was only in \*1662 that "before" was here put instead of "afore."

c 1589 Minister : 1622 Priest

In 1631 "Minister" was still used.

d \* 1549 aulter,

e \* 1549 ¶ Our father whiche art

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in heaven. &c.

And leade us not into temptacion.

*Answers.* But deliver us from evyll. *Amen.*

f \* 1549 my

This note is applicable also to the following suffrage.

g \* 1549 The Minister.

Let us praye.

\* 1552 The minister.

h \* 1549 mindea

# SOLEMNIZATION OF MATRIMONY.

1549 may in deed fulfil the same. Look, O Lord, mercifully upon them  
 1552] from heaven, and bless them. And as thou didst send [thy<sup>a</sup> blessing upon Abraham and Sarah,] to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end; through [Jesus<sup>b</sup>] Christ our Lord. *Amen.*

\*1662] † This Prayer [next] following shall be omitted, where the Woman is past [childbearing<sup>c</sup>.]

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see [their<sup>d</sup> children Christianly and virtuously brought up, to] thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things [of nothing]; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be [loving<sup>e</sup> and amiable, faithful and obedient to her husband]; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

1552 ‡ Then<sup>g</sup> shall the [Priest<sup>h</sup>] say,

1549 A LMIGHTY God, who at the beginning did create our first  
 1552] parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify [and<sup>i</sup> bless] you; that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

1662 ¶ After<sup>k</sup> which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

<sup>a</sup> \* 1549 thy Aungell Raphaell to Thobie, and Sara the daughter of Raguel,

<sup>b</sup> \* 1549 Jesu 1572 Jesus

<sup>c</sup> \* 1549 childe birthe

<sup>d</sup> \* 1549 their childers [1589 children] children, unto the thirde and fourth generacion, unto

<sup>e</sup> \* 1549 of naught [1589 nought]

<sup>f</sup> \* 1549 loving and amiable to

her housebande as Rachel, wyse as Rebecca, faithfull and obedient as Sara

<sup>g</sup> \* 1549 Then shall the prieste blesse the man and the woman, sayng.

<sup>h</sup> 1589 Minister: 1622 Priest

<sup>i</sup> \* 1549 and + blisse

<sup>k</sup> \* 1549 Then shalbe sayed after the gospell ¶ 1552 Then shal begin



## SOLEMNIZATION OF MATRIMONY.

**A**LL ye that are married, [<sup>a</sup> that] intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands. \*1549  
[\*1662]

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter<sup>b</sup>, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith [unto<sup>c</sup> them] that are married; Ye husbands, dwell with your<sup>d</sup> wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. [1625]

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let<sup>e</sup> the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you [very<sup>f</sup> well] thus saying; Ye wives, be in subjection to your own husbands; that, if any obey [\*1662]

*the Communion, & after the Gospel shall be said] a sermon, wherein ordinarily (so oft as there is any marriage) the office of [1552 a] man and wyfe shall bee declared, according to [1633 the] holy scripture. Or yf there be no sermon, the minister shall reade this that followeth.*

<sup>a</sup> \* 1549 or which

<sup>b</sup> All the old Prayer Books have thereferences likewise in the margin.

<sup>c</sup> \* 1549 unto all men

<sup>d</sup> "Your wyves," instead of "them," is the reading of \* 1549 downwards.

<sup>e</sup> In the New Testament it is, "and the wife." But the present reading has always been as at present.

<sup>f</sup> \* 1549 very godly,

it is, —  
reading

## SOLEMNIZATION OF MATRIMONY.

1549 not the word, they also may without the word be won by conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be outward adorning of plaiting the hair, and of wearing of gold, putting on of apparel; but let it be the hidden man of the heart that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For this manner in the old time the holy women also, who trust in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with amazement.

1662 ¶ *It is convenient that the new-married persons should receive the Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

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¶ 1549 The new married persons, (the same days of their marriage) must receive the holy communion.

THE VISITATION OF THE SICK<sup>a</sup>.

*When<sup>b</sup> any person is sick, notice shall be given thereof to the Minister of the Parish, who, coming into the sick person's house, shall say,* \*1662

**P**EACE be [to<sup>c</sup>] this house, and to all that dwell in it. \*1549 [1625]

*When he cometh into the sick man's presence he shall say, [kneeling<sup>d</sup> down,]* \*1552

**R**EMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Answer.* Spare us, good Lord.

\*1662

*¶ Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

\*1549

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**O**UR<sup>e</sup> Father, which art in heaven, Hallowed be thy Name. \*1662  
Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

[*Minister<sup>f</sup>.*] O Lord, save thy servant;

\*1549

*Answer.* Which putteth his<sup>g</sup> trust in thee.

*Minister.* Send him help from thy holy place;

*Answer.* And evermore mightily defend him.

*Minister.* Let the enemy have [no<sup>h</sup>] advantage of him;

[1625]

*Answer.* Nor the wicked approach to hurt him.

*Minister.* Be unto him, O Lord, a strong tower,

*Answer.* From the face of his enemy.

<sup>a</sup> \* 1549 and the Communion of the same.

This part of the original title was omitted in \* 1552.

<sup>b</sup> \* 1549 *The prieste [1589 Minister: 1622 Priest] entring into the sickes persones house, shal saye.*

<sup>c</sup> \* 1549 in

<sup>d</sup> \* 1549 *this psalme.*

*Domine exaudi. psal. cxliii.*

Heare my prayer, &c.

(The Psalm is printed at full.)

Glory be to the father and to the sonne. &c.

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As it was in the beginning. &c.

<sup>q</sup> *With this anthem.*

Remember not, &c.

<sup>e</sup> \* 1549 Our father whiche art in heaven, &c.

And leade us not into temptation.

*Answers.* But deliver us from evil. Amen.

<sup>f</sup> \* 1549 *The Minister.*

Whytchurche's copy of 1552 first leaves out the article.

<sup>g</sup> Until 1662 the type did not vary.

<sup>h</sup> \* 1549 none



\*1549

*Minister.* [O<sup>a</sup> Lord, hear our prayers.]

[1625]

*Answer.* And let [our<sup>b</sup>] cry come unto thee.*Minister<sup>c</sup>.*

**O** LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

\*1662

**H**EAR<sup>a</sup> us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

\*1549

¶ Then shall the Minister exhort the sick person after this form, or other like.

\*1552]

\*1602]

**D**EARLY beloved, know this, that Almighty God is the Lord [of<sup>a</sup> life] and death, and [of<sup>a</sup> all] things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example [of<sup>a</sup> others,] and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of [your<sup>b</sup>] heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

\* \* 1549 Lorde heare my prayer  
[\* 1552 oure prayers].

b \* 1549 my \* 1552 our

c \* 1549 Let us pray.

In 1552 this was omitted.

d \* 1549 Heare us almightie and moste mercifull God, and Saviour: Extende thy [1638 thine] accustomed goodnesse to this thy servaunt, whiche is greved with sicknesse: Visite hym, O Lord, as thou diddest visite Peters wifes mother, and the Capitaynes servaunte. And as thou preservedst Thobie and Sara

by thy Aungell from daunger: So restore [\* 1552 the Captaynes servaunt. So visite and restore] unto this sicke person his former health (if it be thy will,) or els geve hym grace so to take thy correccion [\* 1552 vysitacion]: that after this paynfull lyfe ended, he may dwell with thee in lyfe everlastyng. Amen.

e \* 1549 over lyfe

f \* 1549 over all

g \* 1549 of other,

h \* 1549 our

*If the person visited be very sick, then the Curate may end his exhortation [in<sup>a</sup>] this place, [or else proceed.]* \*1549  
[\*1662]

**T**AKE<sup>b</sup> therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every on whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days hastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are<sup>c</sup> written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by offering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is [an] account to be given unto the righteous Judge, [by<sup>d</sup> whom] all must be judged, without respect of persons, I require you to examine yourself and [your<sup>e</sup> estate,] both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall [rehearse<sup>f</sup> to you] the Articles of our Faith, that [you<sup>g</sup> may] know whether you do believe as a Christian man should<sup>h</sup>, or no. [1589]

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

**D**OST<sup>i</sup> thou believe in God the Father Almighty, Maker of heaven and earth? \*1662

And in Jesus Christ his only-begotten Son our Lord? And that

<sup>a</sup> \* 1549 at \* 1552 in

This rubric is placed in the margin of the Prayer Books of 1549, of 1552 (Grafton's), and of 1559.

<sup>b</sup> \* 1549 ¶ Take therefore in good worth, the chastement [1572 chastisement] of the Lorde: For whom the Lorde loveth, he chastiseth. Yea (as Saincte Paul sayeth,) he scourgeth

<sup>c</sup> \* 1549 are Gods wordes, and wrytten

<sup>d</sup> \* 1549 of whom

<sup>e</sup> \* 1549 your state

<sup>f</sup> \* 1549 shortly rehearse

<sup>g</sup> \* 1549 ye may

<sup>h</sup> \* 1549 should beleve

Whytchurche's copy of 1552 first leaves out "beleve."

<sup>i</sup> \* 1549 Dost thou beleve in God the father almyghtie?

And so forth as it is [1625 As it is] in Baptisme.

The earlier form was also used after 1625.

\*1549 As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grey-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

1552

¶ *Adding\* this.*

\*1662 O<sup>b</sup> SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

\*1549

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under [the<sup>e</sup>] earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is [1572] [none<sup>d</sup> other] Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen<sup>e</sup>.

\* \* 1549 *Addyng this antheme.*

\* \* 1549 O Saveour of the worlde save us, whiche by thy crosse and precious bloud haste redemed us, helpe us we beseeche thee, O God.

<sup>c</sup> Grafton's Prayer Book of 1552 first has the article.

<sup>d</sup> \* 1549 no other

\* \* 1549 ¶ *If the sicke person desyre to be annoynted, then shall the priest annoynte hym upon the forehead or breast onely, making the signe of the crosse, saying thus.*

As with this visible oyle thy body outwardelye is annoynted: so our heavenly father, almighty god, graunt of his infinite goodnes, that thy soule inwardly may be annoynted with the holy gost, who is the spirite of al strength, comfort, reliefe, and gladnes. And vouchesafe for his great mercy (if it be his blessed will) to restore unto thee thy bodely health, and strength, to serve hym: and sende thee release of all thy paynes, troubles, and dis-

eases, both in bodye and mynde. And howsoever his goodnes (by his divine and unsearcheable providence) shal dispose of thee: we his unworthy ministers and servauntes, humbly beseeche the eternall maiestie, to doe with thee, accordyng to the multitude of his innumerable mercies, and to pardone thee al thy synnes, and offences, committed by all thy bodely sences, passions, and carnall affections: who also vouchesafe mercifullye to graunt unto thee gostly strength, by his holy spirite, to withstand and overcome al temptacions and assautes of thine adversary, that in no wise he prevaile againste thee, but that thou maist have perfect victory and triumph against the devil, sinne, and deth, through Christ our Lord: Who by his deth, hath overcome the prince of death, and with the father, and the holy gost evermore liveth and reigneth God, world without end. Amen.

*Usquequo*

¶ And after that shall say,

\*106

**U**NTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen<sup>a</sup>.

## THE COMMUNION OF THE SICK.

\*154

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time [(but<sup>b</sup> especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for] lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give [timely<sup>c</sup> notice to the Curate, signifying

*Usquequo domine. psal. xiii.*

How long wilt thou forget me, &c.

(The Psalm is printed at length.)

Glory be to the father. &c.

As it was in the beginning. &c.

In \* 1552 this service was left out.

\* The four prayers, which usually follow, have been omitted, because they date only from the last review. A collection of prayers, adapted for use on a variety of occasions, was appended to many of our earlier Prayer Books, but not to the very earliest.

<sup>b</sup> \* 1549 but specially in the plague time, exhorte theyr parishoners to the ofte receiving (in the churche) of the holy Communion of the body and bloud of our saviour Christe: whiche (if they doe) they shall have no cause in theyr so dayne visitacion, to be unquieted [1572 unquiet] for

<sup>c</sup> \* 1549 knowlege over night, or els early in the morning to the curate, sygnifying also how many be appoynted to communicate with him. And if the same day there be a celebration of the holy Communion in the churche, then shall the priest reserve (at the open communion) so muche of the sacrament of the body and bloud, as shall serve the sicke person, and so many as shal Communicate with him (if

there be any.) And so soone as he conveniently may, after the open Communion ended in the churche, shall goe and minister the same, firste to those that are appoynted to communicate with the sicke, (if there be any) and last of al to the sicke persone himselfe. But before the Curate distribute the holy Communion: the appoynted generall confessyon must be made in the name of the communicantes, the curate adding the absolution with the comfortable sentences of scripture folowyng in the open Communion: and after the communion ended, the Collecte.

Almightie and everliving God, we mooste hartely thanke thee. &c. (See p. 121.)

¶ But if the day be not appoynted for the open communion in the churche, then (upon convenient warning geven) the curate shall come and visite the sicke person aforenoone. And having a convenient place in the sycke mannes house (where he may reverently celebrate) with all thynge necessary for the same, and not being otherwise letted with the publike service or any other iust impediment: he shall there celebrate the holy Communion after suche forme and sorte as herafter is appoynted



\*1662] also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.]

1552

*The Collect.*

1549

**A**LMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, [and<sup>a</sup> chastise] every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will;) and whensoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. Amen.

*The Epistle.* Heb. xii. 5.

**M**Y son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

*The Gospel.* St. John v. 24.

**V**ERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

\*1662] After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

\*1549] At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister [unto those that are appointed to communicate with the sick, and last of all to the sick person.]

THE CELEBRATION of the holy Communion for the sicke.

O prayse the Lorde, all ye nations, laude hym all ye people: for hys mercifull kyndenes is confirmed towarde us, and the trueth of the Lorde endureth for ever. Glory beto the father, and to the sonne. &c.

Lorde have mercy upon us.

Christ have mercy upon us.

Lorde have mercy upon us.

*Without any more repetition.*

*The Priest.* The Lorde be with you.

*Answer.* And with thy spirite. Let us praye.

Almyghtye everlyvng God, &c.

\* 1552 knowledge overnyght, or els early in the morninge to the Curate, signifyinge also howe manye be appoynted to communicate wyth hym. And havinge a convenient place in the sicke mans house, where the Curate maye reverently

minister, and a good nombre to receyve the communion wyth the sycke personne wyth al thynges necessarye for thesame, he shall there minister the holye communion.

*The Collecte.*

Almightie everlyvng God, &c.

<sup>a</sup> \* 1549 and chastisest

<sup>b</sup> \* 1549 *The Preface.* The Lorde be with you.

*Answer.* And with thy spirite.

\* Lift up your heartes. &c.

*Unto the ende of the Cannon.*

These suffrages were omitted in \* 1552.

<sup>c</sup> \* 1549 to them that be appoynted to communicate with the sycke (if there be any) and then to the sycke person. And the sycke person shal alwayes desire some, eyther of his owne house, or els of hys neighbours, to receive the holy Communion with hym, for that shall bee to hym a singular great comfort, and of theyr parte a great token of charitie.

- \* But if [<sup>a</sup> a man,] either by reason of extremity of sickness, or for [<sup>b</sup> want of warning in] due time to the Curate, [or for lack of company to receive with him,] or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood<sup>c</sup>, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink<sup>d</sup> the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.
- \* When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, [shall <sup>e</sup> cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.]
- \* In the time of [the] Plague, Sweat, or such other like contagious times [<sup>f</sup> of sickness] or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may [only<sup>g</sup>] communicate with him.

\*1549

[\*1552]

\*1552

[\*1662]

\* And if there bee more sycke persons to be visited the same day that the Curate dooth celebrate in anye sycke mannes house: then shall the curate (there) reserve so much of the sacrament of the body and bloud: as shall serve the other sicke persons, and suche as be appointed to communicate with them, (if there be anye.) And shall immediately cary it, and minister it unto them.

In \* 1552 this was all left out except the first sentence,—“unto them that be appointed to communicate wyth the sycke.”

<sup>a</sup> \* 1549 any man 1607 a man

<sup>b</sup> \* 1549 lacke of warnyng geven [1552 warning] in

1607 As at present.

<sup>c</sup> \* 1549 then the

The word “then” was left out at the last review.

<sup>d</sup> \* 1549 spiritually

This word did not appear in 1552.

<sup>e</sup> \* 1549 shall use this order at the visitacion.

The Antheme. Remember not Lorde. &c.

Lorde have mercie upon us.

Christe have mercy upon us.

Lorde have mercy upon us.

\* Our father whiche art in heaven. &c.

And leade us not into temptacion.

Aunswere. But deliver us from evil. Amen.

Let us pray.

O Lorde looke downe from heaven. &c.

With the first parte of the exhortacion, and all other thynges unto the Psalme:

In thee O Lorde have I put my trust. &c.

And if the sicke desyre to be annoyncted, then shall the Prieste use the appointed prayer without any Psalme.

<sup>f</sup> \* 1552 of syckenesses

<sup>g</sup> 1552 alonly 1625 onely



THE BURIAL OF THE DEAD.

\*1662 ¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves.*

¶ *The<sup>a</sup> Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

\*1549 **I** AM the resurrection and the life, [saith<sup>b</sup> the Lord]: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

**I** KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

**W**E brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away<sup>c</sup>; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21<sup>d</sup>.*

\* \* 1549 *The priest [1589 Minister: 1622 Priest] metyng the Corps at the Churche stile, shall say: Or els the priestes [1589 Minister: 1622 Priest] and clearkes shall syng, and so goe eyther into the Churche, or towards the grave.*

<sup>b</sup> This sentence, though not in the New Testament, has been in our Prayer Book ever since \*1549.

<sup>c</sup> 1549 Even as it pleaseth [1552 hath pleased] the Lorde, so cometh thynges to passe:

At the last review this passage was abandoned.

<sup>d</sup> The present order of our Burial service dates, upon the whole, from 1552. At the last review, however, psalms were again introduced, and the position of the lesson altered, both which changes caused it so far to bear a greater resemblance to what existed in the first Prayer Book of Edward VI. To understand the difference between the two arrangements of the service previous to 1662, it must be borne in mind, that in \*1549, after the part to be used at the grave,

came the Psalms, the Lesson, the *Kyrie eleeson*, the Lord's Prayer and Suffrages, with the prayer,—“O Lorde, with whome do live,” &c. which were always “to be sayde in the churche, either before or after the buriall of the corps;” whilst in \*1552 the Psalms and Suffrages were left out, and the Lesson then immediately followed the sentence,—“I hearde a voyce,” &c. Besides, though, in compliance with the rubric, “*the priestes and clerkes*,” after meeting the corpse, might still go “*eyther unto the churche, or towards the grave*,” yet the former permission referred solely to the case of the grave itself chancing to be in the church; for the Prayer Book of 1552 directed the whole service to be read, wherever the grave was. The third part of the Burial service of 1549 consisted of “The Celebracion of the holy Communion when there is a Burial of the dead.” But this likewise was omitted in \*1552, though, by an express order of Elizabeth, afterwards incorporated into the Latin Prayer Book published in the second

# AT THE BURIAL [OF \*THE DEAD].

11

*After they are come into the Church, shall be read one or both of these Psalms following.*

*Diri, custodiam, Psal. xxxix.*

[ SAID, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the godly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Domine, refugium. Psal. xc.*

**L**ORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and

cond year of her reign, and intended chiefly for the Universities and Public Schools. (See Appendix.) The service so incorporated, as we find from Sparrow's Collection of Articles, &c. p. 204, was only to be used "Si Amici et vicini defuncti communicare velint;" it contained no psalm, had the collect somewhat shortened at the termination, and a second gospel from John v. beginning "Dixit Jesus discipulis suis et turbis Judæorum: Amen, Amen

dico vobis, qui sermonem meum audit," &c. and ending with "in resurrectionem condemnationis."

\* This addition was made in 1552.

b \* 1549 *These psalmes with other suffrages following, are to be sayde in the churche, either before or after the buriall of the corps.*

*Dilexi quoniam. psal. cxvi.*

*Domine probasti. psal. cxxxix.*

*Lauda anima mea. psal. cxlvi.*

The psalms are printed at full, and followed by the doxologies.

\*1662 the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then<sup>a</sup> shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20.

\*1549 **N**OW is Christ risen from the dead, &c.... forasmuch as ye know that your labour is not in vain in the Lord.

[1607] ¶ When they come [to<sup>b</sup>] the Grave, [while<sup>c</sup>] the Corpse is made ready to be laid into the earth, the Priest shall say, [or the Priest<sup>d</sup>] and Clerks shall sing :

<sup>a</sup> \*1549 Then shall folowe this lesson, taken out of the. xv. Chapter to the Corinthians, the first Epistle.

<sup>b</sup> \* 1549 at

Grafton's copy of 1552 first introduced "to."

<sup>c</sup> \* 1549 whyles

<sup>d</sup> \* 1549 or els the priest

1552 or the priest [1589 Ministers : 1607 Minister : 1622 Priest]

The usual changes took place also with the first "Priest" in this rubric : the second is twice found in the plural, namely, in Grafton's copy of 1552, and in the Prayer Book of 1559.



**M**AN that is born of a woman hath but a short time to live, <sup>"1549</sup> and is full of misery. He cometh up, and is cut down, like a flower; [he<sup>a</sup> fleeth] as it were a shadow, and never continueth [1572] in one stay<sup>b</sup>.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins [art<sup>c</sup> justly displeased]? [1625]

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful [ears<sup>d</sup> to our prayer]; but spare us, Lord most holy, O <sup>"1662</sup> God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then<sup>e</sup>, while the earth shall be cast upon the Body by some standing by, the [Priest<sup>f</sup>] shall say,* <sup>"1552</sup>

**[F**ORASMUCH<sup>g</sup> as it hath pleased Almighty God of his great <sup>"1552</sup> mercy to take unto himself the soul of our dear brother<sup>h</sup> here departed, we therefore commit *his* body to the ground;] earth to <sup>"1549</sup> earth, ashes to ashes, dust to dust; in sure and certain hope of [the] <sup>"1662</sup> Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be [like<sup>i</sup> unto] his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

**I** HEARD a voice from heaven, saying unto me, Write, [From <sup>"1552</sup> henceforth] blessed are the dead which die in the Lord: even so saith the Spirit; [for<sup>k</sup> they] rest from their labours<sup>l</sup>. <sup>"1662</sup>

<sup>a</sup> 1549 he flyeth

<sup>b</sup> Against this passage only is placed in the margin the scriptural reference, but with considerable variation: 1549 Job ix: 1572 Job xix: 1589 Job 14. 1, 2.

<sup>c</sup> \* 1549 iustly art moved [<sup>"</sup> 1552 displeased].

<sup>d</sup> \* 1549 iyes to oure prayers

<sup>e</sup> \* 1549 *Then the priest castyng earth upon the Corps, shall saye.*

<sup>f</sup> 1589 Minister: 1622 Priest.

<sup>g</sup> \* 1549 I commend thy soule to God the father almighty, and thy body to the grounde,

<sup>h</sup> The sex of the person buried was not expressly provided for until <sup>"</sup> 1662.

<sup>i</sup> \* 1549 lyke to 1625 like unto

<sup>k</sup> 1549 that they

<sup>l</sup> \* 1549 Let us pray.

We commend into thy handes of mercy (most mercifull father) the soule of this our brother departed. N. And his body we commit to

the earth, beseeching thine infinite goodnesse, to geve us grace to lyve in thy feare and love, and to dye in thy favour: that when the iudgemente shall come whiche thou haste committed to thy welbeloved sonne, both this oure brother, and we, may be found acceptable in thy sight, and receyve that blessing, whiche thy welbeloved sonne shall then pronounce to all that love and feare thee, saying: Come ye blessed children of my father: Receyve the kyngdome prepared for you before the beginning of the worlde. Graunt this, mercifull father, for the honour of Jesu Christe our onely saviour, mediator, and advocate. Amen.

*This prayer shall also be added.*

Almighty God, we geve thee hertie thanks for this thy servaunt, whom thou hast delivered from the miseries of this wretched worlde, from the bodye of death and all temptacion. And, as we trust, haste

H 2 brought

¶ *Then<sup>a</sup> the Priest shall say,*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

62 **O**UR<sup>b</sup> Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen<sup>c</sup>.

*Priest<sup>d</sup>.*

52 **A**Lmighty<sup>e</sup> God, with whom do live the spirits of them that  
62] depart hence in the Lord, and [with<sup>f</sup> whom the souls of the faithful,] after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this<sup>g</sup> our brother out of the miseries of this

brought his soule, which he committed into thy holy handes, into sure consolacion and rest: Graunt we beseeche thee, that at the daye of iudgemente, hys soule and all the soules of thy elect, departed out of thys lyfe, may with us and we with them, fullye receyve thy promisses, and bee made perfite altogether, thorowe the glorious resurreccion of thy sonne Jesus Christe our Lorde.

The service at the grave ended, in <sup>a</sup> 1549, with this second prayer.

<sup>a</sup> \* 1549 *The lesson ended, then shall the priest saye.*

<sup>a</sup> \* 1552 *The lesson ended, the priest [1589 Minister: 1622 Priest] shall saye.*

In 1631 we still find "*Minister.*"

<sup>b</sup> \* 1549 ¶ Our father whiche art in heaven. &c.

And lead us not into temptacion.

*Aunsweere.* But delyver us from evyll. Amen.

<sup>c</sup> \* 1549 *Priest.* Entre not (O lorde) into iudgement with thy servaunt.

*Aunsweere.* For in thy sight no lyving creature shalbe iustified.

*Priest.* From the gates of hell.

*Aunsweere.* Delyver theyr soules, O lorde.

*Priest.* I beleve to see the goodnes of the Lorde.

*Aunsweere.* In the lande of the livyng.

*Priest.* O Lorde, graciously heare my prayer.

*Aunsweere.* And let my crye come unto thee.

<sup>d</sup> \* 1549 Let us praye.

\* 1552 *The Priest.*

1589 *Minister:* 1622 *The Priest* "*Minister*" still existed here in 1631.

<sup>e</sup> \* 1549 O Lorde, with whome do live the spirites of them that be dead: and in whome the soules of them that be elected, after they be delyvered from the burden of the fleshe, be in ioy and felicitie: graunte unto this thy servaunt, that the synnes which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and paynes of eternal derkenes, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no wepyng, sorowe, nor heavynes: and when that dreadfull day of the generall resurreccion shall come, make hym to ryse also with the iust and righteous, and receive thys body againe to glory, then made pure and incorruptible: set him on the right hande of thy sonne Jesus Christ, among thy holy and elect, that then he maye heare with them these most swete and cōmfortable wordes: Come to me ye blessed of my father, possesse the kyngdome which hath bene prepared for you from the begynning of the world: Graunte this we beseeche thee, o mercifull father, through Jesus Christ our mediatour and redemer. Amen.

<sup>f</sup> \* 1552 in whom the soules of them that be elected

<sup>g</sup> \* 1552 thys N.

The name of the deceased was omitted only in \* 1662.

sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with [all<sup>a</sup> those that are] [\*158] departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; [through Jesus Christ our Lord.] *Amen.*

*The<sup>b</sup> Collect.*

**O** MERCIFUL God, the Father of our Lord [Jesus<sup>c</sup>] Christ, [\*159] who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we [may<sup>d</sup> rest] in him, as our [\*159] hope is this our brother doth; [and<sup>e</sup> that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer.] *Amen.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and [\*160] the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

<sup>a</sup> \* 1552 this our brother, and al  
other

<sup>b</sup> \* 1549 The Celebration of the  
holy Communion when there is a  
Burial of the dead.

*Quemadmodum. psal. xlii.*

<sup>c</sup> Lyke as the hart, &c.  
(The psalm and doxology are  
printed at length.)

*Collecte.*

O mercifull god, &c.

<sup>c</sup> 1549 Jēsu 1552 Jesus

<sup>d</sup> \* 1549 maye slepe

<sup>e</sup> \* 1549 and at the general resur-  
rection in the laste daie, both we  
and this oure brother departed, re-  
ceiuyng agayne our bodies, and

risinge againe in thy moste gra-  
cious favoure: maye with all thine  
elect Saynctes obtaine eternall ioye.  
Graunt this, O Lord god, by the  
meanes of our advocate Jesus Christ:  
whiche with thee and the holy ghoste,  
liveth and reigneth one God for ever.

<sup>f</sup> \* 1549 The Epistle. i. *Tess.* iii.  
I would not brethren that ye  
shoulde be ignoraunt, &c...Where-  
fore coumforte youre selves one an  
other wyth these woordes.

<sup>g</sup> The Gospell. *John.* vi.

Jesus sayed to his disciples and  
to the Jewes: All that the father  
geveth me, &c....And I wil raise  
hym up at the laste daye.



THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED

THE CHURCHING OF WOMEN.

\*1662 ¶ *The<sup>b</sup> Woman, at the usual time after her Delivery, shall come into the Church decently appavelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

\*1549 **F**ORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance<sup>c</sup>, and hath preserved you in the  
[\*1662] great danger of Child-birth; [you<sup>d</sup> shall] therefore give hearty thanks unto God, [and<sup>e</sup> say,]

\*1662 (¶ *Then<sup>f</sup> shall the Priest say the cxvith Psalm,*)  
*Dilexi quoniam.*

**I** AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

\* \* 1549 The Ordre of the Purification of women.

<sup>b</sup> \* 1549 *The woman shall come into the churche, and there shall kneele downe in some conveniente place, nygh unto the quier doore* [\* 1552 *nygh unto the place where the table standeth*]; *and the prieste standyng by her shall saye these wordes or suche lyke, as the case shall require,*

<sup>c</sup> \* 1549 and your childe baptisme,

This sentence was left out in \* 1552.

<sup>d</sup> \* 1549 ye shal

<sup>e</sup> \* 1549 and pray.

<sup>f</sup> \* 1549 *Then shall the prieste say this psalme.*

*Levavi oculos. psal. cxxi.*

*I have lifted up mine eyes, &c.*

This psalm is printed at length, and followed by the doxology.

I will receive the cup of salvation : and call upon the Name of <sup>\*1662</sup>  
the Lord.

I will pay my vows now in the presence of all his people : in the  
courts of the Lord's house, even in the midst of thee, O Jerusalem.  
Praise the Lord,

Glory be to the Father, and to the Son : and to the Holy Ghost ;  
As it was in the beginning, is now, and ever shall be : world  
without end. Amen.

Or, Psal. cxxvii.

*Nisi Dominus.*

**E**XCEPT the Lord build the house : their labour is but lost  
that build it.

Except the Lord keep the city : the watchman waketh but in  
vain.

It is but lost labour that ye haste to rise up early, and so late  
take rest, and eat the bread of carefulness : for so he giveth his  
beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift  
that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the  
young children.

Happy is the man that hath his quiver full of them : they shall  
not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world  
without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us. \*1549

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**O**UR<sup>b</sup> Father, which art in heaven, Hallowed be thy Name. \*1662  
Thy kingdom come. Thy will be done in earth, As it is in  
heaven. Give us this day our daily bread. And forgive us our  
trespasses, As we forgive them that trespass against us. And lead  
us not into temptation ; But deliver us from evil : For thine is the  
kingdom, The power, and the glory, For ever and ever. Amen.

[*Minister*<sup>c</sup>.] O Lord, save this woman thy servant ; \*1549

*Answer.* Who putteth her trust in thee.

*Minister.* Be thou to her a strong tower ;

*Answer.* From the face of her enemy.

*Minister.* Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

<sup>a</sup> \* 1549 Purification.

<sup>b</sup> \* 1552 *Churching of women.*

<sup>c</sup> \* 1549 ¶ Our father whiche art  
in heaven. &c.

And leade us not into temptation.

*Answer.* But deliver us from  
evill. Amen.

<sup>c</sup> \* 1549 *Priest.*

And so in the three following in-  
stances.

The substitution of "*Minister*"  
for "*Priest*" is generally reckoned  
among the alterations made at the  
last review, but it had already oc-  
curred in Prayer Books of 1625,  
1627, 1634, and 1638.

\*1549

*Minister.* Let us pray.

[\*1662] O ALMIGHTY God, [we<sup>a</sup> give thee humble thanks for that thou hast vouchsafed to deliver] this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk<sup>b</sup> according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

[\*1552] [¶ The<sup>c</sup> Woman that cometh to give her Thanks, must offer] accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.

<sup>a</sup> \* 1549 which hath delivered

<sup>b</sup> \* 1549 in her vocacion

These words were omitted in

\* 1662.

<sup>c</sup> \* 1549 The woman that is pur-  
fied, must offer her; Crisome, and  
other

## A<sup>a</sup> COMMINATION,

\*1662

### OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS.

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND  
AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After<sup>b</sup> Morning Prayer, the Litany ended according to the accustomed<sup>a</sup> manner, the Priest shall, in the Reading-Pew or Pulpit, say,* \*1662

**B**RETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons [as<sup>c</sup> stood convicted of notorious sin] were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that [others<sup>d</sup>] admonished by their example, might be [the] more afraid to offend. \*1549 [1607]

[Instead<sup>e</sup>] whereof, (until the said discipline may be restored again, which<sup>f</sup> is much to be wished,) it is thought good, that at this time [(in<sup>g</sup> the presence of you all)] should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, [ye<sup>h</sup>] may the rather [be<sup>i</sup> moved] to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, [for<sup>k</sup> which] ye affirm with your own mouths the curse of God to be due. \*1662

**C**URSED is the man that maketh any carved or molten image<sup>l</sup>, to worship it.

¶ *And the people shall answer and say,                      Amen.*

*Minister<sup>m</sup>. Cursed is he that curseth his father or mother.*

*Answer.                      Amen.*

\* 1549 The first daie of Lente commonly called Ashewednisdaye.

\* 1552 A Commination agaynste synners, with certayne prayers to be used dyvers tymes in the yere.

<sup>b</sup> \* 1549 ¶ *After mattens ended* [\* 1552 ¶ *After Mornynge praier*], *the people beyng called together by the rynging of a bel, and assembled in the churche: Thinglishe letanye shall be sayed after thaccustomed maner: whiche ended, the prieste* [1589 *Minister*: 1622 *Priest*.] *shall goe into the pulpitte, and saie thus.*

<sup>c</sup> \* 1549 as were notorious sinners,

<sup>d</sup> \* 1549 other,

In Prayer Books of 1572, 1589, and 1607 "other" is also found.

<sup>e</sup> \* 1549 In the steede

177

<sup>f</sup> \* 1549 whiche thyng

The word "thyng" existed here until 1662.

<sup>g</sup> \* 1549 (in your presence)

<sup>h</sup> \* 1549 you

Previous to the last review this pronoun came before "beyng admonished."

<sup>i</sup> \* 1549 be called

<sup>k</sup> \* 1549 for the which

<sup>l</sup> \* 1549 an abomination to the Lord, the worke of the handes of the craftes manne, and putteth it in a secrete place

In \* 1662 these sentences were abandoned.

<sup>m</sup> A Prayer Book of 1627 uses, in this place, "Minister" and "Priest" alternately. See p. 39, p

H. B.

1549 *Minister.* Cursed is he that removeth [his<sup>b</sup> neighbour's land-  
1662] mark.]

*Answer.* Amen.

*Minister.* Cursed is he that maketh the blind to go out of his way.

*Answer.* Amen.

*Minister.* Cursed is he that [perverteth<sup>c</sup> the judgment of the stranger, the fatherless, and widow.]

*Answer.* Amen.

*Minister.* Cursed is he that smiteth his neighbour secretly.

*Answer.* Amen.

*Minister.* Cursed is he that lieth with his neighbour's wife.

*Answer.* Amen.

*Minister.* Cursed is he that taketh reward to slay [the<sup>d</sup> innocent.]

*Answer.* Amen.

*Minister.* Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Answer.* Amen.

*Minister.* Cursed are the unmerciful, [fornicators<sup>e</sup>, and adulterers, covetous persons, idolaters,] slanderers, drunkards, and extortioners.

*Answer.* Amen.

*Minister.*

**N**OW seeing that all they are accursed (as the prophet David<sup>f</sup> beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and [always<sup>g</sup> ready to fall upon us]) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, [acknowledging<sup>h</sup>] and confessing our offences, and seeking to bring forth worthy fruits of penance. For 'now is the axe put unto the root of the trees, so that  
(625] every tree [that<sup>k</sup>] bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to  
(607] drink. For lo, the Lord [is<sup>l</sup> come] out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he

<sup>a</sup> \* 1549 The fyrst daye of Lent.

<sup>b</sup> \* 1549 awaie the marke of his neighbours land.

<sup>c</sup> \* 1549 letteth in iudgement the right of the straunger, of them that be fatherlesse, and of widowes.

The present sentence would almost seem, at the last review, to have been adopted from James's Version of the Bible, though, if strictly accurate, "*be*" should occupy the place of "*is*," and "*the*" be omitted before "*fatherless*."

<sup>d</sup> \* 1549 the soule of innocent

bloude.

<sup>e</sup> \* 1549 the fornicatours and ad-  
vouterers [\* 1552 and adulterers and]  
the covetous persones, the wurshyp-  
pers of images

<sup>f</sup> The references were invariably put in the margin.

<sup>g</sup> \* 1549 being alwayes at hande

<sup>h</sup> \* 1549 knowlagyng

<sup>i</sup> 1549 even now

"Even" was omitted in 1552.

<sup>k</sup> \* 1549 whiche

<sup>l</sup> 1549 is cummen

appeareth? His fan is in his hand, and he will purge his floor, \*1549  
 and gather his wheat into the barn; but he will burn the chaff  
 with unquenchable fire. The day of the Lord cometh as a thief [in<sup>a</sup>] [1589]  
 the night; and when men shall say, Peace, and all things are safe,  
 then shall sudden destruction come upon them, as sorrow cometh  
 upon a woman travailing with child, and they shall not escape.  
 Then shall appear the wrath of God in the day of vengeance, which  
 obstinate sinners, through the stubbornness of their heart, have  
 heaped [unto<sup>b</sup> themselves]; which despised the goodness, patience,  
 and long-sufferance of God, when [he<sup>c</sup> calleth them] continually to [\*1662]  
 repentance. Then shall they call upon me, (saith the Lord,) but  
 I will not hear; they shall seek me early, but they shall not find  
 me; and that, because they hated knowledge, and received not the  
 fear of the Lord, but abhorred my counsel, and despised my  
 correction. Then shall it be too late to knock when the door  
 shall be shut; and too late to cry for mercy when it is the time of  
 justice. O terrible voice of most just judgement, which shall be  
 pronounced upon them, when it shall be said unto them, Go, ye  
 cursed, into the fire everlasting, which is prepared for the devil  
 and his angels. Therefore, brethren, take we heed betime, while  
 the day of salvation lasteth; for the night cometh, when none can  
 work. But let us, while we have the light, believe in the light,  
 and walk [as<sup>d</sup> children] of the light; that we be not cast into utter  
 darkness, where is weeping and gnashing of teeth. Let us not  
 abuse the goodness of God, who calleth us mercifully to amendment,  
 and of his endless pity promiseth us forgiveness of that which is  
 past, if with [a<sup>e</sup> perfect and true] heart we return unto him. For  
 though our sins be [as] red as scarlet, they shall [be<sup>f</sup> made white] [1572]  
 as snow; and though they be like purple, yet [they<sup>g</sup> shall be  
 made] white as wool. [Turn<sup>h</sup> ye] (saith the Lord) from all your  
 wickedness, and your sin shall not be your destruction: Cast away  
 from you all your ungodliness that ye have done: Make you new  
 hearts, and a new spirit: Wherefore will ye die, O ye house of Israel,  
 seeing [that] I have no pleasure in the death of him that dieth, [1552]  
 saith the Lord God? Turn [ye<sup>i</sup>] then, and ye shall live. Although [\*1662]  
 we have sinned, yet have we an Advocate with the Father, Jesus  
 Christ the righteous; [and<sup>k</sup> he is the propitiation] for our sins.  
 For he was wounded for our offences, and smitten for our wicked-  
 ness. Let us therefore return unto him, who is the merciful  
 receiver of all true penitent sinners; assuring [ourselves<sup>l</sup>] that he [1572]  
 is ready to receive us, and most willing to pardon us, if we come  
 unto him with faithful repentance; if we submit ourselves unto  
 him, and from henceforth walk in his ways; if we will take his

a 1549 upon

b 1549 unto himselfe

c \* 1549 he called them

d \* 1549 as the children

At the last review "the" was like-  
 wise omitted before "utter derke-  
 nes."

e \* 1549 a whole mind and a true  
 [1552 and true.]

f \* 1549 be as white

g \* 1549 shall they be as

h \* 1549 Turne you cleane

i 1549 you

The "ye" immediately succeed-  
 ing was substituted for the original  
 reading "you" in 1589.

k \* 1589 & he it is that obteyn-  
 eth grace

l \* 1549 our selfe



- 49 easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and
- 62] he will set us on his right hand, and give us [the<sup>a</sup> gracious] benediction of his Father, commanding us to take possession of his glorious kingdom: Unto [which<sup>b</sup>] he vouchsafe to bring us all, for his infinite mercy. Amen.

\* *Then shall they all kneel upon their knees, and the [Priests<sup>c</sup>] and Clerks kneeling [(in the place) where they are accustomed to say the Litany] shall say this Psalm.*

*Miserere mei, Deus. Psal. Li.*

**H**AVE mercy upon me, O God, after thy great goodness according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

<sup>a</sup> \* 1549 the blessed

<sup>b</sup> \* 1549 the whiche

<sup>c</sup> \* 1549 *prieste*

1552 *Priestes*

1589 *Minister*: 1622 *Priest*

The present reading is a mere typographical error, (as was, doubtless, the case from 1552 to 1589,) which may easily be seen by inspecting the list of various readings.

## A. COMMINATION.

\*1552

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise. \*1549

Q be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**O**UR<sup>a</sup> Father, which art in heaven, Hallowed be thy Name. \*1662  
Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister*<sup>b</sup>. O Lord, save thy servants; \*1549

*Answer.* [That<sup>c</sup>] put their trust in thee. [\*1662]

*Minister.* Send unto them help from above.

*Answer.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour.

*Answer.* And for the glory of [thy<sup>d</sup> Name] deliver us; be merciful to us sinners, for thy Name's sake.

*Minister.* O Lord, hear [our<sup>e</sup> prayer.] [1572]

*Answer.* And let [our<sup>f</sup>] cry come unto thee. [\*1552]

[*Minister.*] Let us pray.

[1634]

**O** LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

**O** MOST mighty God, and merciful Father, who hast compassion [upon<sup>g</sup> all] men, and hatest nothing that thou hast made; who [\*1662]  
wouldest not the death of a sinner, but that he should rather turn from [his] sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is [always] to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn [thine<sup>h</sup> anger] from us, who meekly [acknow-

<sup>a</sup> \* 1549 Our father whiche art in heaven. &c.

And leade us not into temptacion.

*Answer.* But delyver us from evil. Amen.

<sup>b</sup> As before, in this same service, a Prayer Book of 1627 has "*Minister*" and "*Priest*" alternated. See p. 177, n. m.

<sup>c</sup> \* 1549 Whyche

<sup>d</sup> \* 1549 thy names sake

<sup>e</sup> \* 1549 my prayer

\* 1552 our prayers

<sup>f</sup> \* 1549 my

<sup>g</sup> \* 1549 of al

<sup>h</sup> \* 1549 thy ire

Grafton's copy of 1552 introduced "thine" for "thy."

\*1542

# A CONFIRMATION.

\*1549

[\*1542]

ledge] our villainies, and truly repent us of our faults, [and] so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

[\*1542]

[¶ Then shall the people say this that followeth, after the Minister.]

**T**URN thou us, [O] good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us; [Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.]

[\*1542]

\*1542

¶ Then the Minister alone shall say,

**T**HE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.

¶ \*1549 knowledge

¶ \*1542 Then shall the anthem be sung or song.

## APPENDIX.

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"To what end a book of Common Prayer, if it be left arbitrary to use, or not to use, and arbitrary it is left where there is no penalty enjoined upon Non-conformists; true it is, ingenuous and obedient Sons of the Church need no Law to compel them to observe her orders; they will obey freely enough of themselves, but *as meliores sunt quos dirigit amor* (Augustin), i.e. they are the best-natured whom love persuades, so *plures sunt quos corrigit timor*, they are more numerous whom awe constrains, upon which very score, necessary it was to call in aid of the Civil power, which was done here by Act of Parliament. So that no one order had reason to except against this established Form: The Clergy were employed as contrivers of the model; The Laity, from the highest to the lowest, all Kings, Lords, and Commons, were interested in the ratification whereby a coercive power in order to conformity was constituted."—L'ESTRANGE'S *Alliance of Divine Offices*, p. 21.

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## THE PROCLAMATION.

1548

**EDWARD** by the grace of God king of England, France, and Ireland, defender of the faith, and of the church of England and Ireland in earth the supreme head: to all and singular our loving subjects, greeting. Forsomuch as in our high court of parliament lately holden at Westminster, it was by us, with the consent of the lords spiritual and temporal and commons there assembled, most godly and agreeably to Christ's holy institution enacted<sup>a</sup>, that the most blessed sacrament of the body and blood of our Saviour Christ should from thenceforth be commonly delivered and ministered unto all persons within our realm of England and Ireland, and other our dominions, under both kinds, that is to say, of bread and wine, (except necessity otherwise require,) lest every man phantasyng and devising a sundry way by himself, in the use of this most blessed sacrament of unity, there might thereby arise any unseemly and ungodly diversity: our pleasure is, by the advice of our most dear uncle the Duke of Somerset, governor of our person, and protector of our realms, dominions, and subjects, and other of our privy council<sup>b</sup>, that the said blessed sacrament be ministered unto our people only after such form and manner as hereafter, by our authority, with the advice before mentioned, is set forth and declared: willing every man, with due reverence and Christian behaviour, to come to this holy sacrament and most blessed communion, lest by the unworthy receiving of so high mysteries, they become guilty of the body and blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they may so come to this holy table of Christ, and so be partakers of this holy communion, that they may dwell in Christ, and have Christ dwelling in them. And also with such obedience and conformity to receive this our ordinance, and most godly direction, that we may be encouraged from time to time further to travel for the reformation, and setting forth of such godly orders as may be most to God's glory, the edifying of our subjects, and for the advancement of true religion. Which thing we (by the help of God) most earnestly intend to bring to effect, willing all our loving subjects in the meantime to stay and quiet themselves with this our direction, as men content to follow authority, (according to the bounden duty of subjects,) and not enterprising to run afore, and so by their rashness become the greatest hinderers of such things as they more arrogantly than godly would seem (by their own private authority) most hotly to set forward: we would not have our subjects so much to mislike our judgement, so much to mistrust our zeal, as though we either could not discern what were to be done, or would not do all things in due time. God be praised, we know both what by his word is meet to be redressed, and have an earnest mind, by the advice of our most dear uncle, and other of our privy council, with all diligence and convenient speed, so to set forth the same, as it may most stand with God's glory, and edifying and quietness of our people: which we doubt not but all our obedient and loving subjects will quietly and reverently tarry for.

GOD SAVE THE KING.

<sup>a</sup> The act was compounded of two, and passed both houses of parliament, Dec. the 20th, 1547. It is entitled "An Acte against suche as shall unreverently speake against the Sacrament of the bodie and bloude of Christe commonlie called the Sacrament of the Altar, and for the receiving thereof in bothe kyndes." About three weeks previously the clergy in convocation assembled had agreed, that the sacrament should be so received. Wake, pp. 592, 593.

<sup>b</sup> Not only Edward's proclamation appointed "The Order of the Communion" for general use, but the privy council likewise, with the copies of it intended for the supply of the different dioceses, sent each of the bishops a circular letter to the same purport. This letter written perhaps by Cranmer, whose signature it also bears, and dated March the 13th, 1548, after assuring them that the book is the result of earnest deliberation by "most grave and well-learned prelates, and other learned men in the

scriptures," met together at the king's commandment (see p. 190, n. a) goes on to say, "considering that a great number of the curates of the realm either for lack of knowledge cannot, or for want of good mind will not, be so ready to set forth the same, as we would wish, and as the importance of the matter and their own bounden duty requires, we have thought good to pray and require your lordship, and nevertheless in the king's majesties, our most dread lords name, to command you to have an earnest diligence, and careful respect both in your own person, and by all your officers and ministers also, to cause these books to be delivered to every parson, vicar and curate, within your diocese, with such diligence, as they may have sufficient time well to instruct and advise themselves, for the distribution of the most holy communion, according to the order of this book, before this Easter time." Fox's Acts and Monuments, book ix. p. 9.



## THE ORDER OF THE COMMUNION<sup>a</sup>.

- 18 *First, the Parson, Vicar, or Curate, the next Sunday or holyday, or at the least one day before he shall minister the communion, shall give warning to his parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like:*

**D**EAR friends, and you especially upon whose souls I have cure and charge, upon day next I do intend, by God's grace, to offer to all such as shall be thereto godly disposed, the most comfortable sacrament of the body and blood of Christ; to be taken of them in the remembrance of his most fruitful and glorious passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof we be assured and ascertained, if we come to the said sacrament with hearty repentance of our offences, stedfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more: wherefore our duty is, to come to these holy mysteries, with most hearty thanks to be given to Almighty God for his infinite mercy and benefits given and bestowed upon us, his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe, in a sacrament and mystery, to give us his said body and blood spiritually to feed and drink upon. The which sacrament being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: my duty is to exhort you, in the present season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly, nor after the manner of dissimulators with God; but as they which should come to a most godly and heavenly banquet; not to come but in the marriage garment required of God in scripture, that you may, so much as lieth in you, be found worthy to come to such a table. The ways and means thereto is,

First, That you be truly repentant of your former evil life, and that you confess with an unfeigned heart to Almighty God your sins and unkindness towards his Majesty, committed either by will, word, or deed, infirmity or ignorance; and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to him, from the bottom of your hearts, the amendment of your former life. And amongst all others, I am commanded of God especially to move and exhort you to reconcile yourselves to your neighbours whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you. And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us, as a minister of God, and of the church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession not to be offended with them that doth use, to their further satisfying, the auricular and secret confession to the priest; nor those also, which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the church; but in all these things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or acts, whereas he hath no warrant of God's word for the same.

<sup>a</sup> Merely such parts of the Communion service, as this short formulary contains, were in English, because they alone related particularly to the general communicant. All the previous portions of

the ceremony, and even the consecration of the elements, as well as the receiving of them by the priest himself, continued still in Latin.

## The Order of the Communion.

1543

*The time of the Communion shall be immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the mass (until other order shall be provided,) but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless, and consecrate so much as will serve the people; so it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine, with some water put unto it; and that day not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the communion, and shall thus exhort them, as followeth:*

**D**EARLY beloved in the Lord, ye, coming to this holy communion, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they resume to eat of this bread and drink of this cup. For as the benefit is great, if with a truly penitent heart and lively faith we receive this holy sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be made one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we become guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, (because we make no difference of the Lord's body;) we kindle God's wrath over us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves (brethren), that ye be not judged of the Lord; let your mind be without desire to sin; repent you truly for your sins past; have an earnest and lively faith in Christ our Saviour; be in perfect charity with all men; so shall ye be meet partakers of these holy mysteries. But above all things you must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, lying in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding love of our Master, and only Saviour, Jesus Christ, thus doing for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath left in these holy mysteries, as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood, for us spiritually to feed upon, to our endless comfort and consolation. To him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

*Then the Priest shall say to them which be ready to take the Sacrament.*

**I**F any man here be an open blasphemer, an advouterer, in malice, or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet a while bewail his sins, and not come to this holy table, lest, after the taking of this most blessed bread, the Devil enter into him, as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

*Here the Priest shall pause a while, to see if any man will withdraw himself; and if he perceive any so to do, then let him commune with him privily, at convenient leisure, and see whether he can, with good exhortation, bring him to grace. And after a little pause, the Priest shall say,*

**Y**OU that do truly and earnestly repent you of your sins and offences committed to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, and heartily to follow the commandments of God, and to walk from henceforth in his holy ways; draw



*The Order of the Communion.*

548 near, and take this holy sacrament to your comfort, make your humble confession to Almighty God, and to his holy church, here gathered together in his name, meekly kneeling upon your knees.

*Then shall a general confession be made, in the name of all those that are minded to receive the holy communion, either by one of them, or else by one of the Ministers, or by the Priest himself; all kneeling humbly upon their knees.*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We knowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repeat, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name; through Jesus Christ our Lord.

*Then shall the Priest stand up, and turning him to the people, say thus:*

**O**UR blessed Lord, who hath left power to his church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ; Have mercy upon you; pardon and deliver you from all sins; confirm and strengthen you in all goodness; and have you to everlasting life.

*Then shall the Priest stand up, and turning him toward the people, say thus:*

Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

**C**OME unto me all that travail and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be embraced and received. That Jesus Christ came into this world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: he it is that obtained grace for our sins.

*Then shall the Priest kneel down and say, in the name of all them that shall receive the communion, this prayer following:*

**W**E do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, Gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

*Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion first to the ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the sacrament of the body of Christ, he shall say to every one these words following:*

**T**HE body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

## The Order of the Communion.

**And the Priest, delivering the sacrament of the blood, and giving every one to drink once, and no more, shall say:** 1548

**THE** blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

**there be a Deacon, or other Priest, then shall he follow with the chalice; and as the Priest ministereth the bread, so shall he, for more expedition, minister the wine, in form before written.**

**Then shall the Priest, turning him to the people, let the people depart with this blessing:**

**THE** peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.

*To the which the people shall answer, Amen.*

**Note, that the bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated breads shall be broken in two pieces, at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ.**

**Note, that if it doth so chance that the wine hallowed and consecrate doth not suffice or be enough for them that do take the communion, the Priest, after the first cup or chalice be emptied, may go again to the altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise, beginning at these words, Simili modo postquam cœnatum est, and ending at these words, Qui pro vobis, et pro multis effundetur, in remissionem peccatorum, and without any levation or lifting up.**

**Imprinted at London, the viii. day of March, in the second year of the reign of our Sovereign Lord King Edward the Sixth: by Richard Grafton, Printer to his most Royal Majesty. In the year of our Lord M.D.XLVIII.**

## II.

**An Act<sup>a</sup> for Unyformytie of Service and Admyinstracion of the Sacraments throughout the Reulme. 2 & 3 Edw. vi. c. 1.** 1549

**Where** of longe tyme there hath bene hadd, in this Realme of Engeland and in Wales, diverse<sup>b</sup> formes of comen prayer commonlie called the service of the Church, that is to saye, the use of Sarum, of Yorke, of Langor and of Lyncolne; And besides the same, nowe of late muche more diverse and sondry fourmes and facions have bene used in the Cathedrall and parishe Churches of Engeland and Wales, aswell concernynge the Mattens or mornynge prayer and the Evensong, as also concerninge the Collicie Comunion comonlie called the Masse, withe diverse and sondre rytes and ceremonies concerninge the same, and in the admyinstracion of other sacramentes of the Church; and as the doers and executors of the saide rytes and ceremonies, in other fourme then of late yeres<sup>c</sup> they have bene used, were pleased therwithe, so other not usinge the same rytes and ceremonies were therby greatlie offended; And albeit the Kinges Majestie, withe thadvise of his moste entirely beloved Uncle the Lorde Protector and other of his Highnes Counsell, hath heretofore diverse tymes assayed to

Various forms of common prayer used.

<sup>a</sup> This act was passed January the 21st, 1549.  
<sup>b</sup> "In the more early ages of the Church, every Bishop had a power to form a Liturgy for his own Diocese; and if he kept to the analogy of Faith and doctrine, all circumstances were left to his own discretion. Afterwards the practice was for the whole Province to follow the service of the Metropolitan Church. The use of several Services in the same Province (as was here in England) was not to be warranted, but by long custom." Gibson's Codex, p. 224.

<sup>c</sup> "The Latin Services, as they had been used in England before, continued all Henry the Eighth's Reign, without any alteration, saving some Rasures of Collects for the Pope, and of the office of Thomas Becket, and of some other Saints, whose days were, by the King's injunctions, no more to be observed: But those Rasures or Deletions were so few, that the old Mass-books, Breviaries, and other Rituals, did still serve, without new impressions." Gibson's Codex, p. 225.

1349 staye Innovacions or newe rites concerninge the premisses, yet t  
 hathe not hadd suche good successe as his Highnes required in that  
 whereupon his Highnes by the most prudent advise aforesaide  
 pleased to beare with the frayltie and weknes of his Subjectes in that  
 of his greate clemencye hath not bene onelie content to abstay  
 punyshment of those that have offended in that behalf, for that his  
 taketh that they did it of a good zeale, but also to the intent a  
 quyettt and godlie order shoulde be had concerninge the premisses,  
 poynted tharchebishopp of Canterburie, and certayne<sup>a</sup> of the mos  
 and discrete Bishoppes and other learned men of this Realme, to  
 and ponder the premisses, and thereupon haveinge aswell eye and  
 to the moste syncre and pure Christian Religion taught by the S  
 as to the usages in the Primatyve Church, shoulde drawe and  
 convenient and mete order ryte and facyon of comen and open P  
 admystracion of the Sacramentes, to be had and used in his  
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 and quietnes of mynde, in a booke entituled The booke of the  
 Prayer and admystracion of the Sacramentes and other rig  
 ceremonyes of the Church after the use of the Church of E  
 Wherefore the Lordes spirituall and temporall and the Common  
 present Parliament assembled, consideringe aswell the most  
 travell of the Kinges Highnes of the Lorde Protector and oth  
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 and ceremonyes in the saide booke mencioned, and the consider  
 alteringe those thinges which be altered, and reteyninge thos  
 which be reteyned in the saide booke, but allso the honor of  
 greate quietnes, which by the grace of God shall ensue upon  
 and uniforme ryte and order in suche common prayer and  
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 and Commons in this present parliament assembled and by th  
 of the same, that all and singuler person and persons that have  
 concerninge the premisses, other then suche person and persons  
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 maye be pardoned therof: and that all and singuler ministers  
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 it.

<sup>a</sup> "The rest of them (if we may give credit to Fuller's Church History [book vii. p. 386] and what is commonly taken up, and reported in our histories,) were Day, Bishop of Chichester; Goodrich, Bishop of Ely; Skyp, of Hereford; Holbesch, of Lincoln; Ridley, of Rochester; Thirleby, of Westminster; May, Dean of St. Paul's; Taylor, Dean of Lincoln; Haines, Dean of Exeter; Robertson [afterwards Dean of Durham]; Redman, Master of Trinity College, Cambridge; and Cox, [afterwards Bishop of Ely.] Though I conjecture the main of the work went through some few of these men's hands. For three of those bishops, Thirleby, Skyp, and Day, [Burnet, Hist. Ref. part ii. p. 94, adds the bishop of Norwich,] protested against the bill for this liturgy, when it passed their house, and I believe Robertson and Redman liked it as little." Strype's Eccles. Mem. vol. ii. part i. p. 134. With reference to the Liturgy itself, when finished, Heylin says (Hist. Ref. p. 63), "they all subscribed their names unto it, but Day of Chichester,

who would by no means have his subscription, as is related in the *Reg. the Parish of Peterborough.*"

Burnet (vol. ii. pp. 61, 71) mentions the compilers, the archbishop of York and the bishops of London [Wenne [Tonstall], Worcester [Hethe], Norw St. Asaph [Farlew], Salisbury [Sampson], Coventry and Lichfield [Aldrich], Bristol [Bush] and St. David and Collier (vol. ii. p. 245) approves it, from its resting on the authorities belonging to bishop Stillington (Preface to "The two Liturgies of Edward," p. xi.) is disposed to believe the number was appointed in the first instance up "The Order of the Communion," commission was afterwards reduced to that by Strype, when it became necessary to pose a Book of Common Prayer. See



*An Acte for Unyformytie of Service.*

II. And albeit that the same be soe godlie and good that they give occasion to every honeste and conformable man moste willinglie to embrace them, yet lest anye obstinate person, who willinglie woulde disturbe soe godlie order and quiett in this Realme, shold not goe unpunysht, that it maye also be ordeyned and enacted by thauكتورitie aforesaide, that if any manner of person vicar or other whatsoever Minister, that ought or shoulde syng or saye common prayer mencioned in the saide booke, or mynister the Sacramentes, shall after the saide Feast of Pentecoste next comynge refuse to use the saide Common Prayers, or to mynister the Sacramentes, in suche Cathedrall or Parishe Church or other places as he should use or mynister the same, in suche order and fourme as they be mencioned and sett forth in the saide Booke, or shall use, wilfully and obstinatlie standinge in the same, any other ryte ceremonye order fourme or manner of Masse openly or privilye, or Mattens Evensonge Admystration of the Sacramentes or other open Prayer then ys mencioned and sett forth in the saide Booke; open prayer in and throughout this Acte is ment that prayer which is for other to come unto or heare, either in Common Churches or private Chappelles or Oratories, commonlie called the Service of the Church; or shall preache declare or speak any thinge in the derogacion or depravinge of the saide Booke or any thing therein conteyned, or of any parte therof, and shalbe thereof lawfullie convicted accordinge to the lawes of this Realme, by verditte of twelve men or by his owne confession or by the notorious evidence of the facts, shall lose and forfeyte to the Kinges Highnes his heires and successors, for his firste offence, the profytt of suche one of his spirituall benefices or promotions as it shall please the Kinges Highnes to assigne or appoynte comynge and arysinge in one hole yere next after his conviction; and also that the same person soe convicted shall for the same offence suffer emprisonement by the space of sixe monethes without bayle or maynprise; and if any suche person, ones convict of any offence concerninge the premisses, shall after his firste conviction eftsones offende and be therof in fourme aforesaide lawfully convicted, that then the same person shall for his seconde offence suffer emprisonement by the space of one hole yere, and also shall therefore be deprived ipso facto of all his spirituall promotions; and that it shalbe lafull to all Patrons donors and grauntees of all and singuler the same spirituall promotions to present to the same any other hable Clerke, in like manner and fourme as thoughte the partie so offendinge were dead; and that if anye suche person or persons, after he shalbe twice convicted in fourme aforesaide, shall offende against anye of the premisses the thirde tyme and shalbe thereof in fourme aforesaide lawfullie convicted, that then the person soe offendinge and convicted the thirde tyme shall suffer imprisonment duringe his lief: And if the person that shall offende or be convicted in fourme aforesaide, concerninge anye of the premisses, shall not be beneficed nor have anye spirituall promotion, that then the same person so offendinge and convicted shall for the firste offence suffer emprisonement duringe sixe monethes without bayle or maynprise; and if anye suche person not havinge anye spirituall promotion after his first conviction shall eftsones offende in anye thinge concerninge the premisses, and shall in fourme aforesaide be thereof lawfully convicted, that then the same persone shall for his seconde offence suffer emprisonement duringe his lief.

III. And it is ordeyned and enacted by thauكتورitie above saide, that yf any person or persons whatsoever after the saide feaste of Pentecoste next comynge, shall in anye enterludes playes songes rymes, or by other open wordes, declare or speake anye thinge in the derogacion depravinge or dyspisinge of the same booke or of anye thinge therein conteyned or anye parte thereof, or shall by open facts deede or by open thretnynges compell or cause or otherwise procure or mayntayne any parson vicar or other minister, in any Cathedrall or Parishe Church or in anye Chappell or other place, to syng or saye any comen and open prayer or to mynister any Sacrament, otherwise or in any other manner or fourme then is mencioned in the saide booke, or that by any of the saide meanes shall unlawfullye interrupte or lett any parson vicar or other ministers in any

1549

Penalty on Minister refusing to use it

Or using any other form;

Or preaching, &c. in derogation of it.

First offence.

Second offence.

Third offence.

Penalty on Minister not beneficed.

Penalty on other persons despoiling, &c. the P. B.



## An Acte for Unyformytie of Service.

1549 Cathedral or Parische Church Chappell or any other place to singe or saye comen and open prayer or to mynister the Sacramentes or any of them in any suche manner and fourme as is mencioned in the saide booke. That then everie person beinge thereof lauffullie convicted in fourme aforesaide shall forfeyte to the Kinge our Sovereigne Lorde his heires and successors for the firste offence tenne poundes; And if any person or persons beinge ons convicted of any suche offence, eftsones offende againste any of the premisses and shall in fourme aforesaide be thereof lauffully convicted, that then the same person so offending and convict shall for the seconde offence forfeit to the King our Sovereigne Lorde his heires and successors twente poundes; And if anye parsones, after he in fourme aforesaide shall have bene twice convicted of any offence concernynge any of the premisses, shall offende the thirde tyme and be thereof in fourme aforesaid lauffully convicted, that then everie person soe offendinge and convicted shall for his thirde offence forfeit to our Sovereigne Lorde the Kinge all his goodes and cattails and shall suffer ymprisonement duringe his lief; And if any person or persons, that for his firste offence concerninge the premisses shallbe convicted in fourme aforesaide, doe not paye the somme to be payde by vertewe of his conviction in suche manner and fourme as the same ought to be payed, within Sixe Weekes next after his conviction, That then everie person so convicted and soe not payinge the same shall for the same firste offence, in stede of the saide tenne poundes, suffer ymprisonement by the space of three monethes, without bayle or maynepryse; and if any person or persons that for his seconde offence concerninge the premisses shallbe convicted in fourme aforesaide doe not paye the some to be payde by vertue of his conviction in suche manner and fourme as the same ought to be payde, within Sixe Weekes next after his saide seconde conviction, That then everie person soe convicted and soe not payinge the same shall for the same seconde offence, in stede of the saide twente poundes, suffer ymprisonement duringe sixe monethes without bayle or mayne pris.

IV. And it is ordeyned and enacted by thautoritie aforesaide, That all and everie Justices of Oyer and Determyner or Justices of Assise shall have full power and auctoritie, in everie of their open and generall Sessions, to enquire heare and determyne all and all manner of offences that shalbe comytted or done contrarie to anye article conteyned in this present Acte within the lymit of the Commission to them directed, and to make provyde for the execution of the same as they doe againste anye person beinge convicted before them of tre-passe, or lawfullie convicted thereof.

V. Provided alwaies and be it enacted by the auctoritie aforesaide, That all and everie Archebischopp and Bisshopp shall or maye, at all tymes, tyme at his libertie and pleasure, joyne and associate him selfe by vertue of this Acte to the saide Justices of Oyer and Determiner or [to] the saide Justices of Assise, at everie of the saide open and generall Sessions, to be holden in any place within his Dioces, for and to the inquire hearing and determining of thoffences aforesaide.

VI. Provided alwaies that it shalbe lauffull to anye man that understandeth the Greke Latten and Hebrewe tongue, or other straunge tongue, to saye and have the saide prayers heretofore specified of Mattens and Evensonge in Latten or anye suche other tongue, sayinge the same privatelye if they doe understande; And for the further encouraging of learnynge in the tongues in the Universities of Cambridge and Oxforde to use and exercise their comen and open prayer in their Chappells, beinge noe [Parish] Churches or other places of prayer, the Mattens Evensonge Letanye and other prayers, The holie Communyon comenlye called the Masse except

a "Let me take notice of a *proviso* in this act concerning singing of Psalms in public, used then customarily, and probably some good while before this, by the Gospellers, according as the reformed in other countries used to do; yet without any authority. This practice was now authorized by virtue of the said *proviso*. From hence it is, that the title page of our present book, the hymns and psalms, is written by Sternhold and Hopkins, carry

these words, 'Set forth and allowed to be used in all churches,' &c. Strype's *Eccles. Hist.* vol. ii. part i. p. 153. Heylyn had previously said (p. 127.) with reference to the same words, 'this allowance seems rather to have been a convenience, than an Approbation.' No such allowance being any where found by such as have been industrious and concerned in the search thereof (See also Fuller, book vii. p. 406, 'The church

## An Acte for Unyformytie of Service.

1549

cribed in the saide booke prescribed in Greke Latten or Hebrew; or any thing in this present Acte to the contrarie notwithstanding.

II. Provided also that it shalbe lafull for all men, aswell in Churches as in open places, to use openlye any psalme<sup>a</sup> or prayer out of the Bible at anye due tyme, not lettynge or ommyttinge thereby service or anye parte thereof mencioned in the saide booke.

III. Provided also and be it enacted by thauroritie aforesaide, that no booke concerninge the saide service shall, at the costes and charges of Parishoners of everie parishe and Cathedrall Church, be attayned and printed before the feaste of Penthecoste next followinge or before; and that no booke in anye parishe and Cathedrall Church or other places, where the saide service shalbe attayned and gotten before the saide Feast of Penthecoste, be printed within thre Wekes next after the saide booke so attayned and gotten before the saide service and putt the same in ure accordinge to this Acte.

IV. And be it further enacted by auctoritie aforesaide, that noe person or persons shalbe at any tyme hereafter impeached or otherwise molested of or anye of thoffences above mencioned hereafter to be commytted or done contrarye to this Acte, unless he or they soe offendinge be therof convicted at the nexte generall Sessions to be holden before anye suche Justices of Oyer and Determyner or Justices of Assise next after anye offence committed or done contrarye to the tenor of this Acte.

V. Provided alwaies and be it ordeyned and enacted by the auctoritie aforesaide, that all and singuler Lordes in the Parliament for the thirde tyme above mencioned shalbe tried by their Peeres.

VI. Provided also and be it ordeyned and enacted by thauroritie aforesaide, that the Mayor of London, and all other Mayors Bayliffes and other Ald Officers, of all and singuler Citties Boroughes and Townes corporate within this Realme Wales Calice and the Marches of the same to the which Justices of Assise doe not commenie repayre, shall have full power and auctoritie by vertue of this Acte to enquire heare and determyne the offences above saide, and everie of them, yerely within fyftene dayes after the feastes of Easter and St. Michael Tharchangell, in like manner and forme as Justices of Assise and Oyer and Determyner maye doe.

VII. Provided alwaies and be it ordeyned and enacted by thauroritie aforesaide, that all and singuler archebischoppes and Bischoppes, and everie their Chauncelors Commissaries Archdeacons and other Ordinaries, havinge anye peculiar ecclesiasticall jurisdiction shall have full power and auctoritie by vertue of this Acte aswell to enquire in their vysitations and visitations, and els where within their jurisdiction at any other tyme or place to take accusacions and informacions of all and everie the thinges above mencioned, done commytted or perpetrate within the lymittes of their jurisdictions and auctoritie, and to punyshe the same by admonicion excommunication sequestracion or deprivation and other censures and processe like fourme as heretofore hathe bene used in like cases by the Kinges ecclesiasticall lawes.

XIII. Provided alwaies and be it enacted, that whatsoever parson or person residing in the premisses shall for the offence firste receyve punysshment of the Ordinarie, havinge a testimoniall thereof under the saide Ordinarie's seale, shall not for the same offence eftsones be convented before the Justices; and likewise receyvinge for the saide offence firste punysshment of the Justices he shall not for the same offence eftsones receyve punysshment of the Ordinarie; any thinge conteyned in this Acte to the contrarie notwithstanding.

*Psalmes or prayers out of the Bible allowed.*

*When P. B. to be procur'd and first used.*

*When the offender is to be indicted.*

*Peers to be tried by Peers.*

*Mayors, &c. may hear and determine offences.*

*Offences may be punished by the ecclesiastical laws.*

*The same offence not to be twice punished.*

ever, came from the proper quarter, since an order of prayer put forth in 1580, for wednesdays & fridays, occasioned by "the late terrible earthquake", contains, among others, the following direction,—"also after the sermon, or homilie, shalbe sung the 46 Psalm in meter," whilst at the end of the Psalm itself is printed, and likewise (as at that time was not unusual with the whole version,) a tune appropriated to it. Still Heylyn's view apparently derives much support from the thirty-fifth

consideration upon the Prayer Book by the committee of 1641 (see p. 204, n. b) which was, "that the imperfections of the metre in the singing Psalmes should be mended, and then lawful authority added unto them, to have them publicly sung before and after sermons." It is also right to mention that the old metrical version did not "begin to be composed" until three years after the passing of this act, and thus, if at all, could only have been legalised prospectively. Collier, vol. II. p. 253.

# An Acte for the Orderinge of Ecclesiasticall Ministers.

## III.

1550

### An Acte<sup>a</sup> for the Orderinge of Ecclesiasticall Ministers. 3 & 4 Edw. vi. c. 12.

in Ordinal  
the tranlat.

FORASMUCHE as Concorde and Unytye to be had within the Kinges Majesties Domynions, yt is requysite to have one unyforme fasshion and manner for makinge and consecratinge of Busshoppes Preestes Deacons or Mynisters of the Church: Be it therefore enacted by the Kinges Highnes withe the assent of the Lordes spirituall and temporall and the Commons in this present Parliament assembled and by thautoritie of the same, that suche forme and manner of makinge and consecratinge of Archebisschoppes Byshoppes Preestes Deacons and other<sup>b</sup> Mynisters of the Church, as by sixe prelates<sup>c</sup> and sixe other men of this Realme learned in Godes lawe, by the Kinges Majestie to be appoynted and assigned, or by the most nombre of them, shalbe devised for that purpose, and set forth under the Great Seale of Englande before the fyrst daye of Aprill next commynge, shall by vertue of this present Acte be laufullye exercised and used, and none other; Anye estatute lawe or usage to the contrarye is anywise notwithstandinge.

y whom.

## IV.

1552

### An Acte<sup>d</sup> for the Uniformitie of Common Prayer and Administracion of the Sacramentes. 5 & 6 Edw. vi. c. 1.

It. B. has  
in Ital.  
shyd.

WHERE there hath been a verye godly order set forth by auctoritie of Parliament, for common prairer and administracion of the Sacramentes, to be used in the mother tongue within this Church of Englande, agreeable to the worde of God and the primative Church, very comfortable to all good people, desyryng to lyve in Christen conversacion, and most profitablie to the state of this Realme: upon the whiche the mercy, favour, and blessing of almighty God, is in no wyse so readyly and plentuously pownyd, as by common prayers, due using of the Sacramentes, and often preaching of the Gospel, with the devotion of the hearers: And yet this notwithstandinge, a great nombre of people, in divers partes of this realme, folowynge their own sensualitie, and living either without knowledge or due feare of God, wilfully, and damnably before almighty God, absteyne and refuse to come to their parishe Churches and other places, where common prairer, administracion of the Sacramentes, and preaching of the word of God is used, upon the Sundayes and other dayes ordeined to be holy dayes: For REFORMATION hereof, be it enacted by the Kyng our sovereygne Lord, with thassente of the Lordes and commons, in this present Parliament assembled, and by the auctoritie of the same, that from, and after the feaste of all Sainctes next coming, all and every persone, and persones, enhabytynge within this Realme,

significans  
attending  
ursh.

if persons  
ruined to  
see.

<sup>a</sup> This act passed January the 31st, 1550, the Bishops of Durham, Carlisle, Worcester, Chichester and Westminster protesting against it.

<sup>b</sup> "The Committee are empowered by this Act to ordain the *lower Orders*, that is Sub-deacons, Readers, Acolytes, and the rest, for all these seem comprehended in the clause of 'other Ministers of the Church.' But the Bishops and Divines appointed for this purpose went no further than the *superior Orders*. Their motive for stopping here, as we may reasonably conclude, was because none but these were of Apostolical Institution." Collier, vol. II. p. 296.

<sup>c</sup> There was also an Order made in Council, that some Bishops, and other Learned Men, should devise an Order for the Creation of Bishops and Priests. I use the words in the Council-Book. Twelve were appointed to prepare it. Heath, Bishop of Worcester, was one of them. It seems there was a digested form already prepared, probably by Cramer, for that service: [This notion is

confirmed by what Strype relates in his *Memoria* of the archbishop, book II. c. xij]. For the Order was made on the 2nd of February (1550), and on the 28th it was brought to the Council, against the eleven of the number, Heath only refusing to assent. Wherefore, on the fourth of March he was committed to the Fleet. Burnet, part II. p. 168, and part III. p. 195. "The number of the Bishops and the learned Men," observes Heylyn (p. 87) "which are appointed by this Act, assure me, that the King made choice of the very same, whom he had formerly employed in composing the Liturgy, the Bishop of Chichester being left out, by reason of his Refractoriness in not subscribing to the same." See p. 190, n. a.

<sup>d</sup> This act passed both houses of parliament April the 6th, 1552, the Bishops of Cantuar and Norwich dissenting. The Commons have joined two bills together, one "for an Order to be made for Divine Service;" the other "for authorizing a new Common Prayer Book." Burnet, part II. p. 168.

## *An Acte for the Uniformitie of Common Prayer.*

any other the kinges maiesties dominions, shal diligently and faythfulli, 1552  
 iuing no lawful or reasonable excuse to be absent,) endeavour themselves  
 resorte to theyr Parish Church or Chapel accustomed, or upon reasonable  
 thereof, to some usual place, where common prayer and such service of  
 d shalbe used in such tyme oflet, upon every Sunday, and other dayes  
 leynd, and used to bee kepte as holy dayes, and then and there to  
 ide orderly and soberlye duringe the tyme of the common prayer,  
 eachinges, or other service of God, there to be used and ministered  
 on payne of punishment by the Censures of the Church.

II. And for the due execucion hereof, the Kinges most excellent  
 iestie, the lordes Temporal, and all the commons in this present Par-  
 lament assembled, doeth in Goddes name, earnestly requyre and charge  
 tharchebisshops, Bisshops, and other Ordenaries, that they shall en-  
 vour themselves to the uttermost of theyr knowledges, that the due and  
 re execucion hereof may be had throughout theyr Diocesses and charges,  
 they wyll aunswere before God for such evylles and plagues, wherwith  
 mightie God may iustely punishe his people for neglecting this good and  
 wholesome lawe.

III. And for theyr auctoritie in this behalfe, bee it further likewise  
 acted by thauctoritie aforesaid, that all and singular the same Arch-  
 ishops, Bisshops, and al other theyr officers, exercisinge ecclesiasticall  
 iurisdiction, aswell in place exempt, as not exempt, within their diocesses,  
 al have ful power and auctoritie by this acte, to refourme, correct, and  
 nish, by censures of the Church, al and singular persones, which shal  
 ende within any theyr iuridiccions or Diocesses: after the said feast of  
 saintes next coming against this acte and statute, any other lawe, statute,  
 vilege, libertie, or provision heretofore made, had, or suffred, to the con-  
 rie not withstanding.

IV. And because there hath arisen in the use and exercise of the fore-  
 rde common service in the Churche heretofore set forth, divers doubtles  
 the fasshion and maner of the ministracion of the same, rather by the  
 riositie of the minister and mistakers, then of any other worthy cause:  
 refore aswel for the more playne and manifest explanation hereof, as for  
 more perfeccion of the said ordre of common service, in some places  
 ere it is necessary to make the same prayer and fasshion of service more  
 nest and fitte to stirre christian people to the true honouring of almighty  
 d: The kynges most excellent maiestie, with thassent of the Lordes and  
 nmons in this present Parliament assembled, and by thauctoritie of the  
 ne hath caused the foresayd order of common service, entituled, *The boke  
 common prayer*, to be faythfully and godly perused<sup>a</sup>, explained, and made  
 ly perfect; and by the forsaid auctoritie hath annexed and ioyned it, so  
 planed and perfected to this present statute, adding also a forme and  
 ner of making and consecrating of Archebisshops, Bisshops, Priestes and  
 racons<sup>b</sup> to be of like force, auctoritie and value, as thesame like foresaid  
 re entituled, *The boke of common prayer*, was beefore: and to bee accepted,  
 eived, used and esteemed in lyke sorte and maner, and with thesame  
 uses of provisions and excepcions, to all ententes, construccions and  
 rposes, as by the acte of Parliament made in the second yere of the  
 ges Maiesties reygne was ordeyned, limited, expressed, and appoynted  
 the uniformitie of service, and administracion of the Sacramentes throug-  
 t the realme, upon such several paynes, as in the sayd acte of Parliament  
 expressed. And the said former acte to stand in ful force and strength, to  
 ententes and construccions, and to be applied, practised, and putte in  
 e to and for the establishing of the boke of common prayer, now ex-

The clergy  
to see this  
law exe-  
cuted.

Empowere  
to punish  
fenders.

The amon  
ed P. R. w  
the Ordina  
established

Former act  
of Uniform-  
ity still in  
force.

As regards the Commissioners for making this revision of the English Liturgy, Fuller remarks (k vii, p. 386.) "Wee meet not with their particular names, but may probably conceive they are the same with the former for the main, though some might be superadded by Royal Appointment." They, who were convened together in Castle of Windsor, and, in January 1546, there

commenced the work of reforming our Church service with "The Order of the Communion," appear now only to have ceased from their labors (Haglyn, pp. 64, 82, 108); unless, indeed, the extended list before quoted from Burnet (see p. 150, n. a) is thought to be the one originally fixed upon.  
 b The first edition of this had been published in March 1550.



*An Acte for the Uniformitie of Common Prayer.*

1552 planed, and hereunto annexed: and also the sayd fourme of making Archbishops, Bishops, priestes, and Deacons, hereunto annexed, was for the former boke.

quality for  
being any  
the form  
as that  
who can  
and.

V. And by thaurtoritie aforesaid it is now further enacted, that if any man or person, inhabitinge, and beeyng within thys Realme or any other the Kynges Maiesties dominions, shall after the sayd fourme of makinge of ministers in the Churches, or of any other rytes containyd in the boke annexed to this acte, then is mencioned and set forth in the boke, or that is contrary to the forme of sundrye provisions and exceptiōs conteyned in the foresayd former statute, and shalbe therof convicted according to the lawes of this Realme, before the Justices of Assise, Justices of Oyer, and Determiner, Justices of peace in theyr Sessions, or a Justice of the peace by the verdict of xii. men, or by his, or their owne confession otherwise, shall for the fyrst offence suffre emprisonment for sixe months without baile or maynprise: and for the seconde offence, being lykely convicted, (as is abovesayd,) emprisonment for one whole yeare: for the third offence, in like manner, emprisonment during his, or her lyves.

is act to  
read in  
churches.

VI. And for the more knowledge to be given hereof, and better execution of this lawe: Be it enacted by the auctoritie aforesayd, that every singuler Curates shall upon one Sunday every quarter of the yere, or one whole yere, next following the foresayde feaste of all Sainctes coming, reade this presente acte in the Churche, at the tyme of the assembly: and lykewise once in every yere following, at the same tyme, declaringe unto the people by the auctoritie of the Scripture, how much the mercy and goodnes of God hath in al ages been shewed to his people in theyr necessities and extremities, by meanes of heartye and faythfull prayer made to almighty God, specialye where people be gathered together for one fayth and mynde, to offre up theyr heartes by prayer, as the Sacrifices that Christian menne can yelde.

V.

1559 *An Acte<sup>a</sup> for the Uniformity of Common Praier, and Service in the Churches, and the Administracion of the Sacramentes.* 1 Eliz. c. 2.

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ward vi,  
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WHEREAS at the death of oure late Souveraigne lord King Edward the Sixt, there remained one uniforme order of common service in prayer, and of the administracion of Sacramentes, Rites, & Ceremonies in the church of Englande, whiche was set furth in one booke, entitled *The booke of common prayer, and administracion of Sacramentes, and Rites and ceremonies in the church of Englande, aucthorized by Act of Parliament*, holden in the fift and sixt yerres of our saied late Sovereign lord kyng Edward the sixth, intituled: *An acte for the uniformity of Common prayer, and administracion of the Sacramentes, the which was repealed<sup>b</sup>, and taken away by acte of Parliament, in the first yere of the raygne of our late Souveraigne Ladye Quene Marye, to the great dishonour of the due honour of God, and discomfort to the professours of the true Christian religion:*

<sup>a</sup> This act passed both houses of parliament April the 28th, 1559.

<sup>b</sup> In the beginning of November 1553, an act had been made repealing several Statutes enacted during the reign of Edward vi, and among others, that for receiving the Sacrament of the altar in both kinds: those for the Uniformity of Common Prayer, &c.: that for the Ordering of Ecclesiastical Ministers; and also that for the keeping of Holy

days and Fasting days (see p. 25, n. a). This however, was not to come into force until the 1st of December, from which day "all such Service and Administration of Sacramentes, most commonly used in the Realme of England in the last yere of the reign of our late Sovereign Lord King Henrie theight, shall be used throughout the whole Realme of England and all other the Queenes Majesties Dominions"

## *An Acte for the Uniformity of Common Praier,*

e it therfore enacted by the authoritie of this present parliament, that ayd estatute of repeale, and every thing therein contained, onely concerne the sayde booke, and the Service, administracion of Sacramentes, Rites and emonies contained or appoynted, in, or by the saide booke, shalbe le and of none effecte, from and after the feaste of the Nativitie of ohn Baptist next commyng. And that the sayde booke, with the e of service<sup>a</sup>, and of the administracion of Sacramentes, Rites and emonies, with the alteracion and addicions therein added and appoynted his estatute, shall stande, and be, from and after the sayde feaste of the ivitie of saint John Baptist<sup>b</sup>, in full force and effect, according to the ur and effect of this estatute, any thing in the foresayde statute of re-e to the contrary notwithstanding.

. And further be it enacted by the quenes highnes, with the assent of lordes<sup>c</sup> and commons in thys present Parliament assembled, and by horitie of the same, that all and synguler ministers in any cathedrall or she church, or other place within thys realme of Englande, Wales, and marches of the same, or other the quenes dominions, shall from and the feaste of the Nativitie of saynt John Baptist next comming, be iden to saye and use the Matins, Evensong, celebracion of the Lordes per, and administracion of eche of the Sacramentes, and all their Com-and open prayer, in suche ordre and fourme as is mencioned in the e booke, so authorised by Parliament in the sayde V. and sixth yere of raygne of king Edward the sixt, with one alteracion<sup>d</sup>, or addition of syn Lessons to be used on every Sonday in the yere, and the fourme of Letanie altered and corrected, and two sentences onely added in the very of the Sacrament to the communicantes, and none other, or other-: And that if anye maner of persone, Vicare, &c.

*ie remainder of this section is verbally like what the second section of ard's first act contains, with the exception of the following necessary ations; namely, "the Nativitie of Saint John Baptiste", for "Pente-"; "manner of celebrating of the Lords supper", for "manner of*

1559

The act of Mary repealed, as the Book of Common Prayer, as recently altered, established.

Ministers shall perform service according to the said Book.

For the Book of Ordinations, it was not in s terms named in the Act; which gave an on afterwards to question the lawfulness of dinations made by that Book. But by this e Book that was set out by King Edward, confirmed by Parliament in the fifth (and 1 year of his reign, was again authorized by and the repeal of it in Queen Maries time ade void. So the Book of Ordinations being : Act added to the Book of Common Prayer, now legally in force again; as was afterwards ad in Parliament, upon a question that was about it by *Bonner*,<sup>e</sup> *Barnet*, part ii, p. 392.

latter part of the foregoing extract alludes act passed in December 1566, entitled "An eclaringe the manner of makinge and conge of the Archbushopes and Bushops of ealme to be good lawfull and perfecte." By ird section Elizabeth's act of Uniformity is ned, and then, to avoid all cavils for the fu- is specially decreed, "that suche Order and e for the consecrating of Archbushops and es, and for the making of Preistes Deacons hysters, as was set forth in the tynde of d late Kyng Edward the syxte and added to yd Booke of Common Prayer and autho- y Parliament in the fyfth and syxth yere of yd late Kyng, shall stande and be in full and Effect, and shall from hensforth be used served in all Places within this Realme and he Quenes Majesties Dominions and Coun- See *Strype's Annals*, vol. i. pp. 339, 493.

or about six weeks after the death of her e service of the church continued as before, g being forbidden but the elevation of the ent. Heylyn, p. 277. However, on the f December, 1558, Elizabeth sent forth a nation, addressed to the Lord Mayor of Lon- "charge and command all maner of her- its, as well those that be called to Ministry Church, as all others: That they do forlear ch or Tescb, or to gyve Audience to any of Doctrine or Preachynge, other than to ospels and Epistols, commonly called the and the Epistel of the Day, and to the Ten

Commaundements in the vulgar Tongue, without Exposition or Addition of any maner Sense or Meaning to be applied or added; or to use any other maner of publick Prayer, Rite or Ceremony in the Church, but that which is already used, and by Law received, or the common Letany used at this present in her Majestys own Chappell, and the Lords Prayer and the Crede in English; until Consultation may be had by Parliament, by her Ma- jesty, and her Three Estates of this Realme, for the better Conciliation and Accord of such causes as at this present are moved in Matters and Ceremonies of Religion." *Strype's Annals*, vol. i. Appendix, p. 3.

c The Lords spiritual dissented. "Q. Mary's Bishops and Prelates only sat in the House, from whom was to be expected all the Opposition that could be against casting off the Pope's Usurpation, and restoring of true Religion." *Strype's Annals*, vol. i. pp. 57, 78.

d "It must not be imagined that either the Queen or the Parliament made those alterations, for the review of the Liturgy was committed by the Queen to certain Commissioners, viz. to Mr. *Whitelaid*; Doctor *Parker*, after Archbishop of *Canterbury*; Doctor *Grindal*, after Bishop of *London*; Doctor *Cox*, after Bishop of *Ely*; Doctor *Pilkinton*, after Bishop of *Durham*; Doctor *May*, Dean of *St. Paul's*; Doctor *Bill*, Provost of *Eaton*; and Sir *Thomas Smith*. These adding and expunging where they thought meet, presented it to the Parliament, who only established, what they had concluded upon." *L'Estrange*, pp. 21, 22. *Curdwell's Hist. Conf.* pp. 19, 47. To the foregoing list *Strype* (*Annals*, vol. i. pp. 52, 83.) adds Dr. *Edwin Sandys*, afterwards bishop of *Worcester*, and Mr. *Edward Guest*, afterwards bishop of *Rochester*, "a very learned Man." With respect to the latter, (having referred to a letter of his, which is given in the Appendix,) he also says in the same place "it appears, that the main Care of the Revision and Preparation of the Book lay upon that Reverend Divine, whom I suppose *Parker* recommended to the Secretary [Sir *William Cecil*] to supply his absence" by reason of sickness. See his *Life of Parker*, p. 35.



## An Acte for the Uniformity of Common Prayer.

1559 Masse"; "the profite of all his spirituall benefices", for "the profyght of any one of his spirituall benefices or promotions as it shall please the Highnes to assigne or appoynte": a beneficed person was for the third offence to be "deprived ipso facto of all his spirituall promotions", as well as to be imprisoned for life; and the penalty of any unbeneficed person was, for the first offence, to be "imprisonment duryng one hole yere", instead of for "six monethes".

III. And it is ordeyned and enacted, &c.

The third section of Elizabeth's act and of Edward's first act are exactly the same, except, "the Nativitie of Saincte John Baptyste", for "Penthecoste"; "a hundreth markes", for "tenne pounds"; "foure hundreth markes", for "twentie poundes"; "syxe monethes", for "three monethes"; and "three monethes", for "sixe monethes". But a clause providing for attendance on divine worship "after the sayde feaste of the Nativitie of S. John Baptyste" is subjoined from the first section of Edward's second act, with this additional penalty: And also upon payne that everie persone so offendynge, shall forfeite for every suche offence. xii.d. to be levied by the Churchwardens of the paryshe where suche offence shalbe done, to thuse of the poore of the same paryshe, of the goodes landes and tenementes of suche offendour, by waye of distresse.

IV. And for due execution hereof, &c.

The present section is made up of the second and third sections of Edward's second act, only, "the Nativitie of Saincte John Baptyste" is put for "the Sainctes". The fifth and sixth sections are like the fourth and fifth sections respectively of Edward's first act; the seventh is a copy of the eighth, with the exception of "the Nativitie of Saincte Jhon Baptist", for "Penthecoste"; the eighth and ninth resemble the ninth and tenth respectively: the tenth is taken from the eleventh, "Calice" being omitted: the eleventh exactly answers to the twelfth; and the twelfth likewise to the thirteenth, but on the supposition that the word "firste" is there correctly transposed, so as to refer to the punishment, not to the offence.

XIII. Provided alwayes, & be it enacted, that suche ornaments of the Church and of the ministers therof shalbe reteined, and be in use, as was in this Church of England, by auctorithy of Parliament, in the second yere of the raygne of Kyng Edward the vi. until other order shalbe therein taken by the auctorithy of the Quenes Majestie, with the advise of her Commissioners appointed and auctorized under the great Seale of England for causes ecclesiastical, or of the Metropolitan of this Realme. And also, that if there shal happen any contempe or irreverence to be used in the ceremonies or rites of the Church, by the misusinge of the orders appointed in this booke: The Quenes Majestie may, by the like advise of the sayd commissioners or Metropolitan, ordeine and publish such farther ceremonies or rites as may be most for the advauncement of Gods glory, the edifyng of his Church, and the due reverence of Christes holy mysteries and Sacramentes.

XIV. And be it further enacted by the auctorithy aforesaid, that all Lawes, statutes and ordinaunces, wherin or whereby any other Service, administration of Sacramentes or Common prayer, is limited, established, or set forth to be used within this Realme, or any other the Quenes dominions or Countreys, shall from henseforth be utterly voyde and of none effect.

## VI.

1561 The Queen to the Archbishop [Parker], the Bishop of London [Grindall], Dr. Bill her Almoner, and Dr. Haddon, Master of Requests, her Ecclesiastical Commissioners; To alter some Lessons appointed to be read by the Book of Common Prayer; and for the better and more comely keeping of the Churches.

By the QUEEN.

**M**OST Reverend Father in God, Right Trusty and Right welbelovyd, Right Reverend Father in God, Right trusty and welbelovyd, Trusty and right welbelovyd, and Trusty and welbelovyd, we greet you wel. Let

The ornaments of Edward vi. to be retained; they, as well as all circumstances, may be regulated by the Queen and her Ecclesiastical Commissioners.

All former laws establishing any other service book are repealed.

ing you to understand, that where it is provided by Act of Parliament in the first year of our Reign<sup>a</sup>, That whensoever we shall see Cause to take further Order in any Rite or Ceremony appointed in the Book of Common Prayer, and our pleasure known therein, either to our Commissioners for Causes Ecclesiastical, or to the Metropolitan; that then oftsones Consideration should be had therein; we therefore, understanding that there be in the said Book certain Chapters for Lessons, and other Things appointed to be read, which might be supplied with other Chapters or Parcels of Scripture, tending in the hearing of the unlearned or Lay People more to their Edification: And that furthermore in sundry Churches and Chappels, where Divine Service, as Prayer, Preaching, and Administration of Sacraments be used, there is such negligence and lack of convenient Reverence, used towards the comely keeping and order of the said Churches, and especially of the upper part, called the *Chancel*, that it breedeth no smal offence and Slaunder, to see and consider, on the one part the Curiosity and Cost bestowed by al sorts of men upon their private Houses, and on the other part, the unclean and negligent order and spare keeping of the House of Prayer; by permitting of open Decays and Ruins of coverings, Walls and Windows, and by appointing of unmeet and unseemly Tables, with foul Cloths for the Communion of the Sacrament; and generally, leaving the Place of Prayer desolate of al Cleanliness, and of meet Ornaments for such a Place, wherby it might be known a Place provided for Divine Service: HAVE thought good to require you our Commissioners, so Authorized by our great Seal for Causes Ecclesiastical, or four of you, Wherof We will you, *MATTHEW*, Archbishop of *Canterbury*, *EDMUND*, Bishop of *London*, *William Bil* our almoner, and *Walter Hoddon*, one of the Masters of our Requests, to be always Two, to peruse the Order of the said Lessons throughout the whole year<sup>b</sup>, and to cause some new Calendars to be imprinted. Wherby such Chapters or Parcels of les Edification may be removed, and others more profitable may supply their rooms.

And further also, to consider, as becōme, the foresaid great Disorders in the Decays of Churches, and in the unseemly Keeping and Order of the Chancels and such like; and according to your Discretions to determin upon some good and speedy Means of Reformation. And among other Things, to order that the Tables of the Commandments may be comely set or hung up in the East end of the Chancel, to be not only read for Edification, but also to give some comely Ornament and Demonstration, that the same is a Place of Religion and Prayer: and diligently to provide, that whatsoever ye shal devise in this Disorder, that the Order and Reformation be of one Sort and Fashion; and that the Things prescribed may accord in

<sup>a</sup> See Elizabeth's act of Uniformity, sect. 13.

<sup>b</sup> As respects the lessons, the commissioners employed themselves almost exclusively on those for sundays and holidays, chapters more appropriate to the particular days being substituted, in some cases, for such as had previously existed. (See p. 10, n. a.) Yet, though the corrected arrangement of these lessons emanated from so high an authority, the exercise of individual discretion, as to the adapting of them, was clearly designed to be allowed to the clergy at large. The second book of Homilies (printed in 1563, but not published until the following year,) was prefaced, and, of course, with the sanction of the convocation, (Strype's Annals, vol. 1. pp. 397, 402, by "An Admonition to all Ministers Ecclesiastical," which concludes with these words,—"where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holy-days, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters before-hand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours to your better commendation, to the discharge of your consciences, and their own."

Nor were they deprived of the power of exercising their own discretion in this matter by any subsequent regulation. For Dr. George Abbot (afterwards archbishop of Canterbury) acknowledged that the same liberty might be still taken even in his time (1604), saying, in answer to Dr. Hill, p. 317,—"it being not only permitted to the Minister, but also commended in him, if wisely and quietly hee doe reade Canonically Scripture, where the Apocryphal upon good Judgement seemeth not so fitte, or any Chapter of the Canonically may bee conceived not to have in it so much edification before the simple, as some other parte of the same Canonically may be thought to have." Moreover, he had declared before, that "our Church permiteth the Minister to reade instead of any of these Apocryphal Chapters, other Canonically lessons upon the Sun-daies and Holy-daies, and therefore much more upon the working-daies." In fact the latter part of the "Admonition" just quoted was superseded by the act of Uniformity, 15 & 16 Car. II. c. 13. sect. 2, 24; since "The Order how the rest of holy Scripture is appointed to be read," the tables of lessons, and the calendar, as well as the rubrics, constitute evidently a portion of "The Book of Common Prayer," which that act established and enforced. Homilies (Oxford 1816), p. 128.



1561 one Form as nigh as ye may. Specially, that in al Collegiate and Cathed Churches, where Cost may be more probably allowed, one Maner be used: and in all Parish Churches also, either the same, or at the least like, and one Maner throughout our Realm.

And further We Wil, that where we have caused one Book of Communion Service to be translated into the Latin Tongue, for the Use and Exercise of such Students, and other learned in the Latin Tongue<sup>a</sup>, We Will That by your Wisdoms and Discretions ye prescribe some good Order to the Collegiate Churches, to which we have permitted the Use of the Latin Service and Prayers in the Latin Tongue, in such Order as ye shall conclude to be most meet to be used, in respect of their Companies and Resort of our Lay-Subjects to the said Churches. So that our Purpose in the said Translation be not frustrated, nor be corruptly altered contrary to the Effect of our Meaning.

And for the Publication of that, which you shal order, We Will Require you, the Archbishop of Canterbury, to see the same put in Execution<sup>b</sup> throughout your Province; and that you, with the rest of our Commissioners before mentioned, prescribe the same to the Archbishop, and to the Nomination of York, to be in like manner set forth in that Province. And that the Alteration of any thing hereby ensueing be quietly done, without shew of any Innovation in the Church. And these our Letters shal be your sufficient Warrant in this behalf. Given under our Signet at the Palace of Westminster the 22nd of January, the Third Year of our Reig

## VII.

1604 Archiepiscopo Cantuariensi et aliis pro reformatione Libri Communis Precum.

JAMES, by the grace of God, &c. To the most Rev. Father in God, right trusty and well beloved counsellor, John [Whitgift] Archbishop of Canterbury, of all England Primate and Metropolitane, the Rev. Father in God our trusty and well beloved Richard [Bancroft] Bishop of London, Anthony [Watson] Bishop of Chichester, and to the rest of our Commissioners for causes Ecclesiasticall, greeting.

Whereas all such jurisdictions, rights, priviledges, superiorities, and preeminencies, spirituall and ecclesiasticall, as by any spirituall or ecclesiasticall power or authority have heretofore beene or may lawfully be exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction, as well of the same as of all maner

<sup>a</sup> "Though the Publick Prayers were by the late Act of Parliament [Elizabeth's Act of Uniformity] to be said only in the Vulgar Tongue, that all the People might understand; yet upon the Petition of the Universities of Cambridge and Oxford, and the two Colleges of Winchester and Eaton, that for the further Improvements of their Members in Latin, they might use the same Form of Publick Prayer in Latin; the Queen by her Letters Patents, dated at Westminster, the 6th of April, in the Second Year of her Reig [1560] granted the same." Strype's Annals, vol. I. pp. 215, 216. See also Sparrow's Collection of Articles, &c. pp. 201, 202. This permission was originally allowed by Edward's first act of Uniformity, sect. 6.

An act passed, about the same time, at Dublin gave a similar permission for "every Church or Place, where the common Minister or Priest hath not the Use and Knowledge of the English Tongue;" the reasons assigned "for that the same may not be in their native Language," being, "as well for Difficulty to get it printed, as that few in the whole Realm can read the Irish Letters." Collier, vol. II. p. 462.

<sup>b</sup> Strype's Parker, from which the queen's letter is taken, (Appendix, pp. 27, 28.) contains also (p. 83.) a translation of the archbishop's mandate to the bishop of London, as, by ancient right, dean of the

Episcopal college, dated the 15th of February [1561]. In this the following sentences are contained: "Now We firmly command your Brethren, half of Her Majesty, that with all the Celestiall Mature Diligence you can, you publish and execute the Ordinances, Corrections or Reformation of the Kalendar, together with the Tables of the mandments, made, conceived and established and other the Queen's Commissioners, (The whereof imprinted in Paper annexed to the sents we send to you,) to all and singular our faithful Brethren of our Province of Canterbury, low-Bishops and Suffragans of our Church in Canterbury: And to them and every of them the Part of our Lady the Queen, we firm mand that by each of them in their said Churches, and in the Parochial Churches Concerns and Dioceses, the Ordinances, Regulations of the Kalendar, and the Tables of the mandments of God aforesaid, be inviolably observed in all and by all, according to the Prescript of the Queen's Letters, and be accomplished: As they diligently and exactly take care thereunto; and do not delay to have them done."

<sup>c</sup> From a document printed in Strype's Works, pp. 576, 577, it would appear that, in the instance, these consisted of the remainder of the bishops. See also Cardwell's Hist. Cant. p. 2.

errors, heresies, schisms, abuses, offences, contemptes, and enormities, to the pleasure of Almighty God, the increase of vertue, and the conservation of the peace and unitie of this our realm of England, are for ever, by authoritie of parliament of this our realme<sup>a</sup>, united and annexed to the imperiall crowne of the same.

And whereas also by act of Parliament<sup>b</sup> it is provided and enacted, that whenever we shall cause to take further order for or concerning any ornament, righte, or ceremony appointed or prescribed in the booke commonly called "The Book of Common Prayer, Administration of the Sacraments, and other rites and ceremonies of the church of England," and our pleasure knowne therein, either to our commissioners, authorized under our great seal of England, for causes ecclesiasticall, or to the metropolitane of this our realm of England, that then further order should be therein taken accordingly.

We, therefore, understanding that there were in the said booke certeyne thinges which might require some declaration and enlargement by way of explanation; and, in that respect, having required<sup>c</sup> you our metropolitane, and you the Bishops of London and Chichester, and some others of our commissioners authorized under our great seal of England for causes ecclesiasticall, according to the intent and meaning of the said statute, and of some other statutes alsoe, and by our supreme authoritie and prerogative royall, to take some care and payns therein, have received from you the said particuler thinges in the said book declared, and enlarged by way of explanation, made by you our metropolitane and the rest of our said commissioners in manner and forme following.

*Here come, in the original document, the several alterations and additions agreed upon; namely, to the rubric before the absolution: in the beginning of two Gospels: in the service for private Baptism: to the rubric before the declaration of the use of Confirmation: to the Catechism: to the rubric before the act of Confirmation: to the Calendar: a prayer for the Queen: another prayer to be inserted into the Litany; and six thanksgiving prayers.*

All which particular poynts and thinges in the said book are thus by you declared and enlarged by way of exposition and explanation. Forasmuch as wee having maturely considered of them, do hold them to be very agreeable to our own severall directions, upon conference with you and others, and that they are in no part repugnant to the word of God, nor contrarie to anie thinge that is already contained in that book; nor to any of our lawes or statutes made for allowance and confirmation of the same: wee by virtue of the said statutes, and by our Supreme authoritie and prerogative royall, doe fully approve, allowe and ratify all and every one of the said declarations and enlargements by way of explanation.

Willing and requirynge, and withall authorising you the Archbishop of Canterbury, that forthwith you do command our printer, Robert Barker, newly to print the said Communion Book, with all the said declarations and enlargements by way of exposition and explanation above mentioned: and that you take such order, not only in your own province, but likewise in our name with the Archbishop of Yorke for his province, that every parish may provide for themselves the saide booke so prynted and explained, to be onely used by the minister of every such parish in the celebration of divine service and admynistration of the sacraments. And duely by him to be observed according to the lawe in all the other parts, with the rites and ceremonies therein contained and prescribed for him to observe.

And these our letters patents, or the enrollement thereof, shal be your sufficient warrant for all and every the premisses containyd in them.

Witnes our selfe at Westminster the ninth day of February.

Per ipsum regem.

<sup>a</sup> The reference is to the very first act passed in Elizabeth's reign, sect. 8, the words of which are quoted in this paragraph. It is entitled "An Acte restoring to the Crowne thauycent Jurisdiction over the State Ecclesiasticall and Spirituall, and abolishing all Forreine Power repugnant to the same."

<sup>b</sup> See Elizabeth's act of Uniformity, sect. 13:

<sup>c</sup> This commission was issued immediately after the termination of the conference at Hampton Court. For Dr. Barlow thus closes his account of the third (January the 18th) and last day's proceedings:—"His Majesty departed into the council chamber; all the lords presently went to the council chamber; to appoint commissioners for the several matters before referred." Cardwell, p. 212.



# James's Proclamation.

## VIII.

By the KING.

1604 A Proclamation<sup>a</sup> for the authorizing an Uniformity of the Book of Common Prayer, to be used throughout the Realm.

ALTHOUGH it cannot be unknown to our Subjects by the former Declarations we have published, what Our purposes and proceedings have been in matters of Religion since our coming to this Crown: Yet the same being now by us reduced to a settled Form, We have occasion to repeat somewhat of that which hath passed: And how at our very first entry into the Realm, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although we had no reason to presume that things were so far amiss, as was pretended, because We had seen the Kingdom under that form of Religion, which by Law was established in the days of the late Queen of famous memory, blessed with a Peace and Prosperity, both extraordinary and of many years continuance (a strong evidence that God was therewith well pleased:) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it Our occasion to discharge that duty which is the chief of all Kingly duties, that is, to settle the Affairs of Religion, and the Service of God before their own. Which while We were in hand to do, as the contagion of the sickness<sup>c</sup> reigning in our City of London and other places, would permit an assembly of Persons meet for that purpose: Some of them who misliked the state of Religion here established, presuming more of Our intents than ever we gave them cause to do, and transported with haughty began such proceedings, as did rather raise a Scandal in the Church, than take Offence away. For both they used forms of publick serving of God not here allowed, held Assemblies without Authority, and did other things carrying a very apparent Shew of Sedition, more than of Zeal: whom We restrained by a former Proclamation in the Month of October<sup>d</sup> last, and gave intimation of the Conference We intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church, which accordingly followed in the month of January<sup>e</sup> last at Our Honour of Hampton Court, where before Our Self, and Our Privy Council were assembled many of the gravest Bishops<sup>f</sup> and Prelates of the Realm, and many other

a It must not be forgotten, that the Prayer Book, as altered after the conference at Hampton Court, had no legal authority imparted to it by this proclamation. Short's History of the Church of England, p. 544.

b "One long Petition there was presented to the King in the Month of April [1603] called the humble Petition of the Ministers of the Church of England, desiring Reformation of certain Ceremonies and Abuses in the Church. And that they might the better forespeak impunity for so strange boldness, they exhibit their Muster-roll thus formidable, *To the number of more than a thousand*; tho they were some hundreds short. Formed it was into four Heads, comprehending a Summary of all their piteous Grievances, concerning first, the Church Service; secondly, Church Ministers; thirdly, Church Livings; fourthly, concerning Church Discipline. These [Millenary] Petitioners added that these, with other abuses yet remaining and practised in the Church of England, they were able to shew not to be agreeable to the Scriptures, if it should please his Highness to hear them, or more at large by Writing to be informed, or by Conference among the Learned to be resolved." Strype's Whitgift, p. 565; L'Estrange, p. 25.

c In the proclamation alluded to below the King assigns three causes why the conference, which had previously been fixed for the first of November, was obliged to be deferred until after Christmas: namely, "the Sickness reigning in many Places of the Kingdom, the unreasonable

Time of the Year for Travel, and the Inconvenience of the Place of his abode [Lord Pembroke's seat at Wilton] for such an Assembly."

d This document is dated the 24th of October 1603, and is printed in Strype's Whitgift, pp. 563, 569.

e The conference commenced on Saturday the 14th, and was continued on the Monday and Wednesday following.

f "The commissioners for the Church were the Archbishop of Canterbury (Whitgift), the Bishops of London (Rancroft), Durham (Matthew), Worcester (Bishop), Worcester (Baldington), St. David's (Rust), Chichester (Watson), Carlisle (Robinson), and Peterborough (Dove), the Dean of the Chapel (Barnes), the Deans of Westminster (Andrew), New church (Ravis), St. Paul's (Overall), Wexham (Eedes), Salisbury (Bridges), Chester (Barlow), and Windsor (Tompson), to these must be added the King, Archbishop of Nottingham, and Dr. Puck after Dean of Gloucester. All these were seated in the Habits of their respective Distinction."

g On the other Side, the Millenary Petitioners [Puritans] sent Dr. John Reynolds and Dr. Thomas Sparke of Oxford, Mr. Chadderton and Mr. Fawcett of Cambridge. These Delegates had notice of the Canonical Habit, but appeared in Gown the Shape of those then commonly worn by Town Merchants." Collier, vol. ii. p. 673.

h The dress worn by Dr. Reynolds and his associates was a strange one, but the circumstance is much light thrown upon it, and we cannot

## *James's Proclamation.*

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Learned Men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom what our minds were, what our patience in hearing and replying, and what the indifference and uprightness of Our Judgment in determining, We leave to the report of those who heard the same, contenting our Self with the sincerity of our own heart therein. But We cannot conceal, that the Success of that inference was such, as happeneth to many other things, which moving that Expectation before they be entered into, in their Issue produce small Effects. For We found mighty and vehement Informations supported with weak and slender proofs, as it appeareth unto Us and Our Council, that there was no cause why any Change should have been at all in that which is most Impugned, the Book of Common Prayer, containing the Form of a Publick Service of God here established, neither in the Doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practise of the Primitive Church. Notwithstanding we thought meet, with the consent of the Bishops and other Learned Men there present, That some small things might rather be explained than changed, not that the same might not very well have been born with by men, who would have made a reasonable Construction of them: but for that in a matter concerning the service of God, We were nice, or rather jealous, that the publick Form thereof should be free, not only from blame, but from suspicion, so as either the common Adversary should have advantage to wrest ought therein retained, to other sense than the Church of England intendeth, nor any sablesome or ignorant person of this Church be able to take the least occasion of cavil against it: And for that purpose gave forth Our Commission under Our Great Seal of England, to the Archbishop of Canterbury and others, according to the Form which the Laws of this Realm in like case prescribed to be used, to make the said Explanation and to cause the whole Book of Common Prayer, with the same Explanations, to be newly printed, which being now done, and established anew after so serious a deliberation, though We doubt not but all our Subjects both Ministers and others will receive the same with such Reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth: Yet have We thought it necessary, to make known by Proclamation Our authorizing of the same, And to require and enjoin all men, as well Ecclesiastical as temporal, to conform themselves unto it, and to the practise thereof, as the only publick form of serving of God, established and allowed to be in this Realm. And the rather, for that all the Learned Men who were there present, as well of the Bishops as others, promised their conformity in the practise of it, only making suit to Us, that some few might be born with for time.

Wherefore We require all Archbishops, Bishops, and all other publick ministers, as well Ecclesiastical as Civil, to do their duties in causing the same to be obeyed, and in punishing the Offenders according to the Laws of this Realm heretofore established, for the authorizing of the said Book of Common Prayer. And we think it also necessary that the said Archbishops, and Bishops, do each of them in his Province and Diocess take order, that every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and Publick Form of God's Service, from this

intended with the temper of the age, when we find bishop of London, in the second day's sermon, reproaching them with it, and, for the pose, as he imagined, of explaining their conduct, "alleging a place out of Master Cartwright, saying that we ought rather to conform ourselves to the orders and ceremonies to the fashion of the first, than to the Papists." Barlow in *Casswell's* Conf. p. 184.

The strong desire for innovation, however, obliged James to issue another proclamation dated from "Oxenford the 16th day of July M. IV." In this he warns his subjects not to listen to the troublesome spirits of some persons, who receive contentment, either in civil or ec-

clesiastical matters, but in their own fantasies, especially of certain ministers, who under pretended zeal of reformation, are the chief authors of divisions, and sects among our people." Afterwards he adds, "we have thought good to give time to all Ministers disobedient to the orders of the church, until the last of November now next ensuing, to bethink themselves of the course they will hold therein. In which mean time both they may resolve either to conform themselves to the church of England, and obey the same; or else to dispose of themselves and their families some other way, as to them shall seem meet." *Wilkins' Concilia*, vol. iv. pp. 406, 407.



## A Parliamentary Ordinance abolishing the Prayer Book.

1604 which is now established, for that neither will we give way to any to presume that our own Judgment having determined in a matter of this weight, shall be swaid to alteration by the frivolous Suggestions of any light Spirit: neither are We ignorant of the inconveniences that do arise in Government, by admitting Innovation in things once settled by mature deliberation: And how necessary it is to use constancy in the upholding of the Publick Determinations of States, for that such is the unquietness and unstedfastness of some dispositions, affecting every year new Forms of things, as if they should be followed in their unconstaney, would make all Actions of States ridiculous and contemptible: whereas the stedfast maintaining of things by good advice established, is the weal of all Commonwealths.

*Given at our Palace of Westminster the 5. day of March in the first year of our Reign of England, France and Ireland, and of Scotland the seven and thirtieth.*

### IX.

1645 An Ordinance<sup>a</sup> of Parliament for the taking away of the Book of Common Prayer, and for the Establishing and putting in execution of the Directory for the publique worship of God. *Die Veneris, 3. Januarii, 1644 [1645].*

The Parliament resolves to reform religion.

**T**HE Lords<sup>b</sup> and Commons assembled in Parliament, taking into serious consideration the manifold Inconveniences that have arisen by the Book of Common-Prayer in this Kingdom, and resolving, according to their Covenant<sup>c</sup>, to reform Religion according to the Word of God, and the example of the best Reformed Churches, have Consulted with the Reverend, Pious, and Learned Divines, called together to that purpose<sup>d</sup>; And do Judge it necessary that the said Book of Common-Prayer be abolished, and the directory for the Publique Worship of God, herein after<sup>e</sup> mentioned be established and observed in all the Churches within this Kingdom: Be it therefore Ordained, by the Lords and Commons assembled in Parliament, That the Statute of the second and third years of King Edward the sixth Intituled, The Penalty<sup>f</sup> for not using Uniformity of Service and Administration of Sacraments, &c. And the Statute of the fifth and sixth yeares of the same King, Intituled, Uniformity of Prayer and Administration of Sacraments shall be used in the Church: And so much of the Statute of the first year of Queen

The previous acts respecting the P. B. are repealed.

a "The same day that the House of Lords pass'd this Ordinance of attainer against the Archbishop of Canterbury, they likewise pass'd an Ordinance, that the Book of COMMON-PRAYER should be laid aside, and for establishing the DIRECTORY for public worship; which had been framed by the Assembly of Divines, and sent in parts to the Parliament, where the same had been debated and confirmed with such small variations as they thought necessary." Rushworth's Hist. Coll. part iii. vol. ii. p. 839.

b It may be mentioned in this place, that four years had not quite elapsed since the Prayer Book was submitted for correction to a very different class of persons, chiefly consisting (so far, at least, as pertained to the sub-committee,) of divines "eminent for their learning, and their attachment to the national Church." A full account of their labors and of their concessions is printed in Cardwell's Hist. Conf. pp. 238-242.

Fuller (Church History, book xi. pp. 174, 175.) thus notices the beginning and termination of these proceedings:—"March [1641] began very blusteringly, on the first day whereof Archbishop Laud was in Mr. Masfield his Coach carried to the Tower, and not long after (on the fifth) the Lords appointed a Committee of their own Members (ten Earles, ten Bishops, ten Barons), for settling of peace in the Church." "At the same time the Lords appointed a sub-committee, to prepare matters fit for their cognizance." "This consultation continued till the middle of May, and the weaving thereof was fairly forward on the Loome, when the bringing in Bill against Deane and Chapters, Host and Branch, cut off all the threads, putting such a dis-

tance betwixt the fore-said Divines, [the sub-committee is especially meant] that never their judgments, (and scarce their persons) met after together."

c The solemn League and Covenant, which they had taken about fifteen months before.

d On June the 12th, 1643, was passed "An Ordinance of the Lords and Commons in Parliament, for the calling of an Assembly of Learned and truly Divines, and others, to be consulted with by the Parliament, for the settling of the Government and Liturgy of the Church of England, and the revisiting and clearing of the Doctrine of the said Church from false Aspersions and Interpretations." Rushworth, part iii. vol. ii. p. 357. This assembly, (designed as a substitute for the convocation,) besides its thirty lay members, consisted of a hundred and twenty one divines, who having been proposed, among others, to the House by the different knights and burgesses were nominated and elected by the parliament, as was also the prolocutor. They began their meetings on July the first in Henry the seventh's chapel, the place especially appointed for their use, as being that where the convocation itself had also not unfrequently met. Collier, vol. ii. p. 825, 824.

e We find this Ordinance prefixed to the Directory, and occupying much the same position as the acts of Uniformity have ever held, when joined with the Prayer Book.

f This word forms no part of the title. (See p. 184.) It is worth observing how much the rancorous and revolutionary spirit broke out even in so trifling a matter as recasting these acts of parliament.

*A Parliamentary Ordinance abolishing the Prayer Book.*

**Elizabeth**, Intituled, There shall be Uniformity of Prayer and Administration of Sacraments, as concerns the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year<sup>a</sup> of the same Queen, Intituled, By whose Order the Bible, and Book of Common-Prayer, shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year<sup>b</sup> of the same Queen, Intituled, All Acts made by any person since *primo Eliz.* for the Consecrating, Investing, &c. of any Archbishop or Bishop, shall be good, as concerns the said Book; Be, and stand from henceforth Repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever; And that the said Book of Common-Prayer shall not remain, or be from henceforth used in any Church, Chappell, or place of Publique Worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique Worship herein set forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation, Church, Chappell, and place of Publique Worship, within this Kingdom of England, and Dominion of Wales; Which Directory for the Publique Worship of God, with the Preface thereof, followeth. And it is further Ordained, by the Authority aforesaid, That there shall be provided, at the charge of every Parish, or Chappelry, in this Realm of England, and Dominion of Wales, a fair Register Book of Velum, to be kept by the Minister, and other Officers of the Church; And that the Names of all Children Baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be written and set down by the Minister therein; And also the Names of all persons Married there, and the time of their Marriage; And also the Names of all persons Buried in that Parish, and the time of their Death and Buriall: And that the said Book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Buriall of any person therein Registered, and to take a Copy, or procure a Certificate thereof.

1645

The P. B. abolished, and the Directory establishe

A Regist. Book to be kept for Births, Baptisms, &c.

X.

*A<sup>c</sup> Directory for the Publique Worship of God in the three Kingdomes.*

1645

THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the Publique Worship was celebrated in our own Tongue; many of the common People also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manifest, That the Leiturgie used in the Church of England, (notwithstanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not only to many of the Godly at home; but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it; the many unprofitable and burdensome Ceremonies, contained in it, have occasioned

<sup>a</sup> This act had been passed on the 6th of April, 1553.

<sup>b</sup> See p. 197, n. a.

<sup>c</sup> On the 15th of March, 1645, the foregoing

Ordinance and this Directory were ordered by the lords and commons assembled in parliament, to be forthwith printed and published.

## *The Preface.*

1645 much mischief, as well by disquieting the Consciences of many godly Ministers and people who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have been, by means thereof, kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercises of their Ministry (to the endangering of many Thousand Souls, in a time of such scarcity of faithfull Pastors) and spoiled of their livelyhood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other Manner, or way of Worship of God amongst us but onely the Service-Book: is the great hinderance of the Preaching of the Word, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferior to the Reading of Common-Prayer, which was made no better than an Idol by many Ignorant and Superstitious People, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelesnesse of saving knowledge and true piety.

In the mean since Papists boasted, that the Book was a compleat with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableness of imposing of the former Ceremonies, our ones were daily obtruded upon the Church.

Adde hereunto (which was not foreseen, but since hath come to pass) that the Leiturgie hath been a great means, as on the one hand to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his Servants whom he calls to that office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithfull Ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the Ministry to other studies, especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Error and Superstition, and for attaining of knowledge in the mysteries of godliness, and gifts to Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole Book in generall, and because of divers particulars contained in it, not from any love to Novelty, or intention to disparage our first Reformer (of whom we are persuaded that were they now alive, they would joyn with us in this work, and whom we acknowledge as Excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulness and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfy our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publique Testimony of our endeavors for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant: We have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his holy Word, resolved to lay aside the former Leiturgie, with the many Rites and Ceremonies formerly used in the Worship of God: And have agreed upon this following Directory for all the parts of Publique Worship, at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of Divine Institution in every Ordinance, and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the



## *Of the Assembling of the Congregation.*

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generall Rules of the Word of God. Our meaning therein being onely that the generall heads, the sense and scope of the Prayers and other parts of Publique Worship being known to all, there may be a consent of all the Churches, in those things that contain the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needful upon all occasions.

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*A Directory for Publique Prayer, Reading the Holy Scriptures, Singing of Psalmes, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary and Extraordinary.*

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### *Of the assembling of the Congregation, and their Behaviour in the Publique Worship of God.*

WHEN the Congregation is to meete for Publique Worship, the people (having before prepared their hearts thereunto) ought all to come, and joyne therein: not absenting themselves from the Publique Ordinances, through negligence, or upon pretence of Private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seates or places without Adoration or Bowing themselves towards one place or other.

The Congregation being assembled; the Minister, after solemne calling on them to the worshipping of the great name of God, is to begin with Prayer;

*In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord, (in whose presence they doe then in a speciall manner appeare) and their own vilenesse and unworthinesse to approach so neare him, with their utter inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to bee performed; and for a Blessing on that particular portion of his Word then to bee read: and all, in the Name and Mediation of the Lord Jesus Christ.*

The Publique Worship being begun, the people are wholly to attend upon it; forbearing to Reade anything, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or comming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturbe the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly, in that Ordinance of God which is then in hand.

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### *Of Publique Reading of the holy Scriptures.*

READING of the Word in the Congregation, being part of the Publique Worship of God, (wherein we acknowledge our dependance upon him, and subjection to him) and one means sanctified by him for the edifying of his People, is to bee performed by the Pastors and Teachers.

### *Of Reading of the holy Scriptures.*

1645 Howbeit, such as intend the Ministry, may occasionally both reade the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonick Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publicly read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may heare and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister: But it is convenient that ordinarily one Chapter of each Testament bee read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical books bee read over in order, that the people may be better acquainted with the whole Body of the Scriptures: and ordinarily, where the Reading in either Testament endeth on one Lords day, it is to begin the next.

Wee commend also the more frequent reading of such Scriptures, as bee that readeth shall thinke best for edification of his Hearers: as the Book of Psalmes, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not bee done untill the whole Chapter, or Psalmee bee ended: and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publique performances.

Beside Publique Reading of the Holy Scriptures, every person that can reade, is to be exhorted to reade the Scriptures privately (and all others that cannot reade, if not disabled by age, or otherwise, are likewise to bee exhorted to learne to reade) and to have a Bible.

### *Of Publike Prayer before the Sermon.*

AFTER Reading of the Word (and singing of the Psalmee) the Minister who is to Preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their Sinnes, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of Sinne with shame and holy confusion of face; and to call upon the Lord to this effect;

To acknowledge our great sinfulness; First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other sinnes, hath depraved and poisoned all the faculties and powers of Soule and Body, doth defile our best actions, and (were it not restrained, or our hearts renewed by grace) would breake forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And, next by reason of Actuall sinnes, our own sinnes, the sinnes of Magistrates, of Ministers, and of the whole nation, unto which wee are many wayes accessory. Which sinnes of ours receive many fearfull aggravations, wee having broken all the Commandements of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely out of Ignorance, and Infirmitie, but also more presumptuously against the light of our Minds, checks of our consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sinnes; Yea, not onely despising the riches of Gods goodnesse, forbearance, and long-suffering, but standing out against many invitations and offers of grace in the Gospel, not endeavouring as wee ought to receive Christ into our hearts by Faith, or to walke worthy of him in our lives.

To bewaile our blindness of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as wee ought: and to mourn over such other sinnes as the Congregation



## Of Prayer before the Sermon.

is particularly guilty of; notwithstanding the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemn covenant, and other special obligations to the contrary.

To acknowledge and confesse, that, as wee are convinced of our guilt, so out of a deep sense thereof, wee judge our selves unworthy of the smallest benefits, most worthy of God's fiercest wrath, and of all the Curses of the Law and heaviest Judgements inflicted upon the most rebellious sinners; and that hee might most justly take his kingdome and gospel from us, plague us with all sorts of spirituall and temporall judgements in this life, and after cast us into utter darknesse, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw neare to the Throne of Grace, encouraging our selves with hope of a gracious answer of our Prayers, in the riches and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which wee are not able to avoid, or beare; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sins, and that onely for the bitter sufferings and pretious merits of that our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seale unto us by the same Spirit of Adoption, the full assurance of our pardon and reconciliation; comfort all that mourn in Zion; speak peace to the wounded and troubled spirit, and bind up the broken hearted. And as for secure and presumptuous sinners, that he would open their eyes, convince their consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

With remission of sins through the blood of Christ, to pray for sanctification by his Spirit; the mortification of sinne dwelling in, and many times tyrannizing over us, the quickening of our dead spirits with the life of God in Christ, grace to fit and inable us for all duties of conversation and callings towards God and Men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in faith, and obedience unto the end.

To pray for the propagation of the Gospell and Kingdome of Christ to all nations, for the conversion of the Jewes, the fulnesse of the Gentiles, the fall of Antichrist, and the hastening of the second comming of our Lord; For the deliverance of the distressed Churches abroad, from the tyranny of the Antichristian faction, and from the cruell oppressions and blasphemies of the Turke: for the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdomes of England, Scotland, and Ireland, now more strictly and religiously united in the solempne national League and Covenant; and for our Plantations in the remote parts of the world; more particularly for that Church and Kingdome whereof we are members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove heresie, schisme, profanenesse, superstition, security, and unfruitfulnesse under the meanes of Grace, heall all our rents and divisions, and preserve us from breach of our solempne Covenant.

To pray for all in Authority, especially for the King's Majesty, that God would make him rich in blessings, both in his Person and Government; establish his Throne in Religion and Righteousnesse, save him from evill Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospell, for the encouragement and protection of them that doe well, the terrour of all that doe evill, and the great good of the whole Church, and of all his Kingdomes; for the conversion of the Queen, the religious education of the Prince, and the rest of the Royal seed; for the comforting of the afflicted Queen of Bohemia, sister to our Sovereign, and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhene, to all



## Of Prayer before the Sermon.

1645 his Dominions and Dignities; for a blessing upon the High Court of Parliament, (when sitting in any of these Kingdomes respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; for all Pastors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithful, and powerfull in their Ministry, and follow all their labours with abundance of successe and blessing; and give unto all his people Pastors according to his owne heart; for the Universities, and all Schooles and Religious seminaries of Church and Common-wealth, that they may flourish more and more in Learning and piety; for the particular City or Congregation, that God would poure out a blessing upon the Ministry of the Word, Sacraments and Discipline, upon the Civill Government, and all the severall Families and persons therein; For mercy to the afflicted under any inward or outward distresse; For seasonable weather and fruitfull seasons as the time may require; for averting the Judgements, that wee either feele or feare, or are liable unto, as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons, through the merits and mediation of our Great High Priest the Lord Jesus, to professe that it is the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and to that purpose to pray earnestly for his grace and effectuall assistance in the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And, because wee have been unprofitable hearers in times past, and cannot of our selves receive, as we should, the deep things of God, the mysteries of Jesus Christ, which require a spirituall discerning, to pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him, of the things which belong to our peace, that wee may account all things but as drosse in comparison of him; and that wee, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Sermons (now called to dispense the bread of life unto his household) with wisdom, fidelity, zeale, and utterance, that hee may divide the Word of God aright to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumsise the eares and hearts of the Hearers, to heare, love, and receive with meeknesse the ingrafted Word, which is able to save their soules, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptation of Satan, the cares of the World, the hardnesse of their owne hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary Publique Prayers, yet so as the Minister may deferre (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed, in his Prayer before his Sermon.

## Of the Preaching of the Word.

PREACHING of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospell, should bee so performed, that the Workman need not bee ashamed, but may save himself, and those that heare him.

## *Of the Preaching of the Word.*

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Originall Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole Body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of Beleevers; and by the Illumination of Gods Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it known unto him. All which hee is to make use of, and improve, in his private preparations, before hee deliver in publike what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text of Scripture, holding forth some principle or head of Religion; or suitable to some speciall occasion emergent; or hee may goe on in some Chapter, Psalm, or Booke of the holy Scripture, as hee shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it self, or context, or some parallel place, or generall sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brieve summe of it; if short, a Paraphrase thereof, if need be: In both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analysing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Division, nor to trouble their minds with obscure termes of Art.

In raising Doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in or grounded on that Text, that the hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the edification of the hearers.

The Doctrine is to be expressed in plaine termes; or if any thing in it need explication, is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to be plaine and pertinent, then many, and (if need bee) somewhat insisted upon, and applied to the purpose in hand.

The Arguments or Reasons are to be solid; and, as much as may be, convincing. The illustrations of what kind soever, ought to be full of light, and such as may convey the truth into the Hearers heart with spirituall delight.

If any doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vaine or wicked Cavils, which as they are endlesse, so the propounding and answering of them doth more hinder then promote edification.

Hee is not to rest in generall Doctrine, although never so much cleared and confirmed, but to bring it home to speciall use, by application to his hearers: Which albeit it prove a worke of great difficulty to himselfe, requiring much prudence, zeale, and meditation, and to the naturall and corrupt man will be very unpleasant; yet hee is to endeavour to perform it in such a manner that his auditors may feele the Word of God to be quick and powerfull, and a discernor of the thoughts and intents of the heart; and that if any unbeleever or ignorant person be present, hee may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm arguments from the Text in hand, and other places in Scripture, or from the nature of that Common place in Divinity, whereof that truth is a branch.

with the remedies and best way to avoyd it.

In applying Comfort, whether generall against all tentation against some special troubles or terrours, he is carefully objections, as a troubled heart and afflicted spirit may contrary.

It is also sometimes requisite to give some Notes of tryall profitable, especially when performed by able and experienced with circumspection and prudence, and the Signes cleerely (holy Scripture) whereby the Hearers may be able to exam whether they have attained those Graces, and performed which he Exhorteth, or be guilty of the sin Reprehended, the Judgments Threatened, or are such to whom the C pounded doe belong; that accordingly they may be quickened to Duty, humbled for their Wants and Sins, affected with and strengthened with Comfort, as their condition upon e require.

And, as he needeth not alwayes to prosecute every Doctrin his Text, so is he wisely to make choice of such Uses, as by conversing with his flocke, he findeth most needfull and amongst these, such as may most draw their soules to Christ of light, holinesse and comfort.

This method is not prescribed as necessary for every man Text; but only recommended, as being found by experience much blessed of God, and very helpful for the people's unforgetful memories.

But the Servant of Christ, what ever his Method be, in the whole Ministry;

1. Painfully, not doing the work of the Lord negligently.
2. Plainly, that the meanest may understand, delivering in the enticing words of mans wisdom, but in demonstration and of power, least the Crosse of Christ should be made abstaining also from an unprofitable use of unknown Tropes, phrases, and cadences of sounds and words, sparingly citing Ecclesiasticall, or other humane Writers, ancient or modern so elegant.

3. Faithfully, looking at the honour of Christ, the conversion and salvation of the people, not at his own gaine or glory: 1



## *Of Prayer after the Sermon.*

ing his labours to the blessing of God, and watchfully looking to him- 16  
and the flock whereof the Lord hath made him overseer, So shall the  
rine of truth be preserved uncorrupt, many soules converted and built  
nd himselfe receive manifold comforts of his labours even in this life,  
fterward the Crown of Glory laid up for him in the world to come.  
here there are more Ministers in a Congregation than one, and they of  
ent gifts, each may more especially apply himselfe to Doctrine or  
rtation, according to the gift wherein he most excelleth, and as they  
agree between themselves.

### *Of Prayer after the Sermon.*

ne Sermon being ended, the Minister is ;

give thanks for the great Love of God in sending his Sonne Jesus Christ  
us ; For the communication of his Holy Spirit ; For the light and liberty  
e glorious Gospell, and the rich and heavenly Blessings revealed therein ;  
amely, Election, Vocation, Adoption, Justification, Sanctification and  
of Glory ; For the admirable goodness of God in freeing the Land from  
ichristian Darknesse and Tyranny, and for all other Nationall Deliver-  
s ; For the Reformation of Religion ; For the Covenant ; and for many  
oral blessings.

o pray for the continuance of the Gospell, and all ordinances thereof,  
heir purity, power, and liberty. To turne the chiefe and most usefull  
s of the Sermon into some few Petitions ; and to pray that it may abide  
e heart and bring forth fruit.

o pray for preparation for Death, and Judgement, and a watching for the  
ing of our Lord Jesus Christ. To intreat of God the forgiveness of the  
uties of our holy things, and the acceptation of our spirituall sacrifice,  
ugh the merit and mediation of our great High-Priest and Saviour the  
d Jesus Christ.

nd because the Prayer which Christ taught his Disciples, is not only a  
tern of Prayer, but it selfe a most comprehensive Prayer, we recommend  
so to be used in the Prayers of the Church.

nd whereas, at the Administration of the Sacraments, the holding  
lique Fasts and dayes of Thanksgiving, and other special occasions,  
ch may afford matter of speciall Petitions and Thanksgivings ; It is  
siste to expresse somewhat in our publike Prayers (as at this time, it is  
duty to pray for a blessing upon the Assembly of Divines, the Armies  
sea and Land, for the defence of the King, Parliament and Kingdome.)  
ry Minister is herein to apply himselfe in his Prayer before, or after  
Sermon to those occasions ; but for the manner, he is left to his liberty as  
I shall direct and inable him, in piety and wisdom to discharge his duty.

he Prayer ended, let a Psalme be sung, if with conveniency it may  
one. After which (unlesse some other Ordinance of Christ that con-  
eth the Congregation at that time be to follow) let the Minister dismis-  
Congregation with a solemn Blessing.

## *The Administration of the Sacraments.*

### *And first, Of Baptisme.*

APTISME, As it is not unnecessarily to be delayed, so is it not to be  
inisted in any case by any private person, but by a Minister of Christ,  
ed to be the Steward of the Mysteries of God.

or is it to be administered in private places, or privately, but in the  
e of Publique Worship, and in the face of the Congregation, where the  
ple may most conveniently see and heare ; and not in the places where  
ts in the time of Popery were unfitly and superstitiously placed.

he Child to be Baptized, after notice given to the Minister the day before,  
be presented by the Father, or (in case of his necessary absence) by  
e Christian friend in his place, professing his earnest desire that the  
ld may be Baptized.

Before Baptisme, the Minister is to use some words touching the Institution, Nature, Use and ends of this Sacrament. That it is instituted by our Lord Jesus Christ: That it is a Covenant of Grace, of our ingrafting into Christ, and of our Water in Baptisme representeth and signifieth, both the bloud which taketh away all Guilt of Sinne, Originall and Actuell; and the ing virtue of the Spirit of Christ against the Dominion of Corruption of our sinfull nature: That Baptizing, or sprinkling with water signifieth the cleansing from sin by the Blood, and for Christ, together with the Mortification of sin, and rising from sin of life, by virtue of the Death and Resurrection of Christ: That the made to Beleevers and their seed, and that the seed and posterity of full, born within the Church, have by their birth, interest in the Covenant right to the Seale of it, and to the outward Privileges of the Church, Gospell, no lesse then the Children of Abraham in the time of the Covenant: the Covenant of Grace, for substance, being the same; and the of God and the consolation of Beleevers, more plentiful then before; Sonne of God admitted little children into his presence, embracing and them, saying, For of such is the kingdom of God: That children by Baptisme are solemnly received into the bosome of the visible Church, distinguishing the world, and them that are without, and united with Beleevers; and who are baptized in the name of Christ, do renounce, and by their Baptisme bound to fight against the Devill, the World and the Flesh: That the Christians, and federally holy before Baptisme, and therefore are they tized: That the inward Grace and virtue of Baptisme is not tyed to the moment of time wherein it is administered, and that the fruit and power reacheth to the whole course of our life; and that outward Baptisme is necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they doe not contemne or neglect the Ordinance of Christ when and where it may be had.

In these or the like Instructions, the Minister is to use his own light and godly wisdom, as the Ignorance or Errours in the Doctrine of Baptisme and the Edification of the people shall require.

He is also to admonish all that are present; To looke back to their Baptisme; to repent of their sins against their conscience with God; to stirre up their faith; to improve and make the right use of their Baptisme; and of the Covenant sealed thereby betwixt God and soules.

He is to exhort the Parent;

To consider the great mercy of God to him and his child; To bring up the child in the knowledge of the grounds of the Christian Religion, and in nurture and admonition of the Lord: and to let him know the danger of God's wrath to himselfe and child, if he be negligent. Requiring his sollemne promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution for sanctifying the water to this spirituall use, and the Minister is to pray thus or the like effect.

That the Lord who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his own ordinance of Baptisme at this time. That he would joyn the inward Baptisme of his Spirit with the outward Baptisme of water; make this Baptisme to the infant a Seale of Adoption, Remission of Sin, Regeneration, and Eternall Life, and of all other promises of the Covenant of Grace: That the child may be planted into the likeness of the Death and Resurrection of Christ; and that the body of sin being destroyed in him, he may serve God in newnesse of life all his dayes.

Then the Minister is to demand the name of the Child, which being told him, he is to say (calling the Child by his Name)  
I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.  
As he pronounceth these words, he is to Baptize the Child with water, which for the manner of doing it, is not only lawfull, but sufficient and

## *Of the Lord's Supper.*

most expedient to be, by powring or sprinkling of the water on the face of the Child, without adding any other ceremony. 164

This done, he is to give thanks and pray, to this or the like purpose.

*Acknowledging with all thankfulness, that the Lord is true and faithfull in keeping Covenant and Mercy; That he is good and gracious, not onely in that hee numbereth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and special providence, hee daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.*

*And praying, That the Lord would still continue, and daily confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and solemnly entred into the household of Faith, into his Fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live, and attain the years of discretion, that the Lord would so teach him by his word and spirit, and make his Baptisme effectuell to him, and so uphold him by his Divine power and grace, that by faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and finall victory, and so be kept by the power of God through faith unto salvation, through Jesus Christ our Lord.*

### *¶ Of the celebration of the Communion, or Sacrament of the Lords Supper.*

THE Communion, or Supper of the Lord is frequently to be celebrated; but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administered, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administered, it is requisite that publike warning be given the Sabbath day before the administration thereof: and that either then, or on some day of that weeke, something concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all meanes sanctified of God to that end, both in publike and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation,

*Expressing the inestimable benefit we have by this Sacrament, together with the ends and use thereof: setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare: How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungry and thirsting souls after Christ and his benefits: How great the danger, to eat and drink unworthily.*

Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself: And on the other part, he is in especial manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progresse in grace then yet they can attain unto, to come to the Lords Table, assuring them, in the same Name, of ease, refreshing and strength to their weak and wearied souls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it, The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him



## *Of the Lord's Supper.*

1645 (the Bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups;) having first in a few words shewed, that those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians. Chap. 11. verse 23. *I have received of the Lord, &c.* to the 27. verse, which the Minister may, when he seeth requisite, explaine and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, be to this effect;

*With humble and hearty acknowledgment of the greatnesse of our misery, from which neither man nor Angell was able to deliver us, and of our great unworthynesse of the least of all Gods mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which, notwithstanding the deniall of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.*

*To professe that there is no other name under Heaven, by which we can be saved, but the name of Jesus Christ, by whom alone we receive liberty and life, have accesse to the throne of Grace, are admitted to eat and drink at his own Table; and are sealed up by his Spirit to an assurance of happinesse and everlasting life.*

*Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectuall working of his Spirit in us, and so to sanctifie these elements both of Bread and Wine, and to blesse his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.*

All which he is to endeavour to performe with suitable affections answerable to such an holy Action, and to stir up the like in the people.

The Elements being now sanctified by the Word and Prayer, The Minister, being at the Table, is to take the Bread in his hand, and say, in these expressions (or other the like, used by Christ, or his Apostle upon this occasion.)

*According to the holy Institution, command, and example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you (There the Minister, who is also himselfe to communicate, is to breake the Bread, and give it to the Communicants) Take yee, eat yee; This is the Body of Christ which is broken for you, Do this in remembrance of him.*

In like manner the Minister is to take the Cup, and say, in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion;)

*According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you (Here he giveth it to the Communicants.) This Cup is the New Testament in the Blood of Christ, which is shed for the remission of the sins of many; Drink ye all of it.*

After all have communicated, the Minister may, in a few words, put them in mind *Of the grace of God, in Jesus Christ held forth in this Sacrament, and exhort them to walk worthy of it.*

The Minister is to give solemn thanks to God,

*For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to entreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.*

The Collection for the poore is so to be ordered, that no part of the publique worship be thereby hindred.

## *Of the Sanctification of the Lords Day.*

### *Of the Sanctification of the Lords Day.*

1645

**THE** Lords day ought to be so remembred before hand, as that all worldly businesse of our ordinary Callings may be so ordered, and so timely and seasonably laid aside as they may not be impediments to the due sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not onely from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique worship of God, nor any other persons hindred from the sanctifying that Day.

That there be private preparation of every person and family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his publique Ordinances.

That al the people meet so timely for publique Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyne together in all parts of the publique Worship, and not depart till after the Blessing.

That what time is vacant, between, or after the solemn meetings of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons; (especially, by calling their families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a blessing upon the Publique Ordinances, singing of Psalms, visiting the sick, relieving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

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### *The Solemnization of Marriage.*

**ALTHOUGH** Marriage be no sacrament, nor peculiar to the Church of God, but common to mankind, and of Publique interest in every Commonwealth; yet because such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and Exhortation, from the Word of God at their entring into such a new condition; and, of the blessing of God upon them therein; we judge it expedient, that marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman onely; and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of years of discretion, fit to make their own choice, or upon good grounds, to give their mutuall consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath dayes in the Congregation, at the place or places of their most usuall and constant abode respectively. And of this Publication, the Minister, who is to joyne them in marriage, shall have sufficient Testimony, before he proceed to solemnize the marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents, or others, under whose power they are (in case the Parents be dead) is to be made known to the Church Officers of that Congregation, to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first marriage. And in after marriages of either of those parties, they shall be exhorted not to contract marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtaine their consent.

## *Of the Solemnization of Marriage.*

1645 Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of marriage hath beene thus published, the marriage is not to be long deferred. Therefore, the Minister, having had convenient warning, and nothing being objected to hinder it, is publickely to solemnize it in the place appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the year, except on a day of Publique humiliation. And we advise that it be not on the Lords Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them, to this effect:

*Acknowledging our sins, whereby we have made our selves lesse than the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweeten's every Relation) to be their Portion, and to owne and accept them in Christ, who are now to be joyned in the honourable Estate of Marriage, the Covenant of their God: and that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergoe the cares, and resist the temptations which accompany that condition, as becommeth Christians.*

The Prayer being ended, it is convenient that the Minister doe briefly Declare unto them, out of the Scripture,

*The Institution, use, and ends of marriage, with the Conjugall duties which in all faithfulnessse they are to perform each to other, exhorting them to study the holy Word of God, that they may learn to live by faith, and to be content in the midst of all marriage cares and troubles, sanctifying Gods name in a thankfull, sober, and holy use of all Conjugall comforts, praying much with, and for, one another, watching over, and providing each other to love and good works, and to live together as the heires of the Grace of life.*

After solemn charging of the persons to be married, before the Great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause, by pre-contract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words,

*I N. doe take thee N. to be my married wife, and doe, in the presence of God, and before this congregation, promise and covenant to be a loving and faithfull husband unto thee, untill God shall separate us by death.*

Then the woman shall take the man by his right hand, and say these words, *I N. doe take thee N. to be my married husband, and I doe, in the presence of God, and before this Congregation, promise and covenant to be a loving, faithfull, and obedient wife unto thee, untill God shall separate us by death.*

Then without any further Ceremony, the Minister shall, in the face of the Congregation, pronounce them to be husband and wife, according to Gods Ordinance; and so, conclude the action with Prayer to this effect,

*That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.*

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusall of all whom it may concern.

### *Concerning Visitation of the Sicke.*

*It is the duty of the Minister not onely to teach the People committed to his charge, in publique, but privatly and particularly to admonish, exhort,*



reproove and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit. 10

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and in times of sicknesse to desire his advice and help, timely and seasonably, before their strength and understanding faile them.

Times of sicknesse and affliction are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Conciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations: Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tendernes and love, to administer some Spirituall good to his soul, to this effect.

He may, from the consideration of the present sicknesse, instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Tryalls and exercise of his graces, or for other speciall and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sence of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rowze him out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightness, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sence of Gods favour; then it will be fit to raise him up, by setting before him the freeness and fulness of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and believe with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation in him. It may be also usefull to shew him, that death hath in it no Spirituall evill to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for His people: So that neither life nor death shall be able to separte them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for heaven, so to disclaime all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must

## *Of the Visitation of the Sick.*

1645 be taken that the sick person be not cast down into dispaire by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his merits for a door of hope to every penitent Believer.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect;

*Confessing and bewailing of sin Original and Actual, the miserable condition of all by nature, as being Children of Wrath and under the Curse, acknowledging that all Diseases, Sickneses, Death, and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the Blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against Temptations, to take off his heart from the world, to sanctify his present visitation, to furnish him with patience and strength to beare it, and to give him perseverance in Faith to the end.*

*That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctify all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sicknesse, that he may glorifie God in the remaining part of his life.*

*And if God have determined to finish his dayes by the present Visitation, he may finde such evidence of the Pardon of all his sins, of his interest in Christ, and Eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the Salvation of his Soule, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour, and All-sufficient Redeemer.*

The minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sicknesse, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.

## *Concerning Buriall of the Dead.*

WHEN any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall, are Superstitious; and for that, praying, reading, and singing both in going to, and at the Grave, have been grosly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publique Buriall, doe apply themselves to meditations, and conferences suitable to the occasion: and, that the Minister, as upon other occasions, so at this time, if he be present, may put them to remembrance of their Duty.



## *Of Publique Fasting.*

that this shall not extend to deny any civill respects or differences at Buriall, suitable to the ranke and condition of the party deceased les he was living. 11

### *Concerning Publique Solemne Fasting.*

WHEN some great and notable Judgements are either inflicted upon a people, or apparently imminent, or by some extraordinary provocations grievously deserved; as also, when some speciall blessing is to bee sought or obtained, Publique solemne Fasting (which is to continue the whole year) is a Duty that God expecteth from that Nation, or people.

Religious Fast requires totall abstinence, not only from all food lesse bodily weaknesse doe manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint,) but also from all worldly labour, courses and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and such like, during the Fast, much more, from what ever is, in the nature, or use, scandalous and unseemly; as garish attire, lascivious habits and gestures, and other vanities either sexe, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of persons as there shall be occasion.

Before the Publique meeting, each Family, and person apart, are privately to use all religious care to prepare their hearts to such a solemne fast; and, to be early at the Congregation.

A large portion of the Day, as conveniently may be, is to be spent in Publique Reading, and Preaching of the Word, with singing of Psalmes, to quicken affections suitable to such a Duty, but especially in Prayer, and in the like effect.

Living Glory to the Great Majesty of God, the Creator, Preserver, and true Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with

severall aggravations: justifying Gods righteous Judgements, as being lesse then our sins doe deserve; yet humbly and earnestly imploring mercy and grace for our selves, the Church, and Nation, for our King, all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more speciall importunity and fervour then at other times. Applying by faith, the Promises and Goodness of God, for Pardon, help, and deliverance from the Evils felt, feared, and deserved; and for obtaining the blessings which we need and expect; and for her with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouthes of the people unto God, are so to speak from their hearts upon serious and through premeditation themselves, that both themselves and their people may be much affected, and melted thereby, especially with sorrow for their sins, that it may be a Day of deepe humiliation and afflicting of the soul.

A speciall choice is to be made of such Scriptures to be read, and of such texts for Preaching, as may best work the hearts of the hearers to the speciall business of the day, and most dispose them to humiliation and repentance, insisting most on those particulars, which each Ministers observation and experience tells him are most conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the close of the Publique Duties, the Minister is, in his own, and peoples names, to engage his and their hearts to be the Lords, with renewed purpose and resolution to reform what ever is amisse among them, more particularly such sins as they have been more remarkably guilty of, and to draw neerer unto God, and to walk more closely and faithfully in him in new obedience, then ever before.

It is also to admonish the people with all importunity, that the work of the day doth not end with the Publique duties of it, but that they are so to

## *Of Dayes of Publique Thankesgiving.*

1645 improve the remainder of the day, and of their whole life, in reinforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in Publique, as that they may be settled in their hearts for ever, and themselves may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin, in removing of Judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solemne and generall Fasts injoynd by Authority, we judge, that at other times, Congregations may keepe dayes of Fasting, as Divine Providence shall administer unto them speciall occasions. And also that Families may doe the same, so it be not on dayes wherein the Congregation to which they doe belong, is to meet for fasting, or other publique Duties of Worship.

### *Concerning the Observation of Dayes of Publique Thankesgiving.*

WHEN any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private preparation) being assembled, the Minister is to begin with a word of Exhortation to stir up the people to the Duty for which they are met, and with a short prayer for Gods assistance and blessing (as at other Conventions for Publique Worship) according to the particular occasion of their meeting.

Let him then make some pithy narration of the Deliverance obtained, or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalmes is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm be sung for that purpose, before or after the reading of some portion of the Word suitable to the present businesse.

Then let the Minister who is to preach, proceed to further Exhortation and Prayer before his Sermon, with speciall reference to the present work, after which let him preach upon some Text of Scripture pertinent to the occasion.

The Sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King, and State (if before the Sermon they were omitted) but enlarge himself in due and solemne Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need shall bee, and for sanctifying grace to make a right use thereof. And so, having sung another Psalm suitable to the mercy, let him dismisse the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismissal) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkennesse, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall, but spirituall, which may make Gods praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerful and enlarged further to celebrate his Praises in the midst of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation shall be againe assembled, the like course is praying, reading, preaching, singing of Psalmes, and offering up of more praise, and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publique meetings that day, a Collection is to be made for the poor (and in the like manner upon the Day of Publique

## Of Singing of Psalmes.

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**H**umiliation) that their loynes may blesse us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to spend the residue of that Day in holy duties, and testifications of Christian love and charity one towards another, and of rejoycing more and more in the Lord; as becommeth those who make the joy of the Lord their strength.

## Of Singing of Psalmes.

It is the duty of Christians to praise God publicly by singing of Psalmes together in the Congregation, and also privately in the Family.

In singing of Psalmes, the voice is to be tunably and gravely ordered: but the chief care must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can read is to have a Psalme book, and all others not disabled by age, or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, doe read the Psalme, line by line, before the singing thereof.

## An Appendix touching Dayes and Places for Publique Worship.

THERE is no Day commanded in Scripture to be kept holy under the Gospell, but the Lords day, which is the Christian Sabbath.

Festivall daies, vulgarly called Holy daies, having no warrant in the word of God, are not to be continued.

Nevertheless it is lawfull and necessary upon speciall emergent occasions, to separate a day or daies for Publique Fasting or Thanksgiving, as the severall eminent and extraordinarie dispensations of Gods providence shall administer cause and opportunity to his people.

As no place is capable of any holines under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawfull or inconvenient for Christians to meet together therein for the publique worship of God. And therefore we hold it requisite that the places of publique assembling for worship among us, should be continued and employed to that use.

FINIS.

## XI.

AN Ordinance<sup>a</sup> of the Lords and Commons assembled in Parliament For the more effectuall putting in execution the Directory for publique worship, in all parish Churches and Chappells within the Kingdome of England and Dominion of Wales, And for the dispersing of them in all places and Parishes within this Kingdome, and the Dominion of Wales. 23. August, 1645.

Whereas by an Ordinance of Parliament made the third day of January last past, and intituled an Ordinance of Parliament, for the taking away the booke of Common Prayer, and for establishing and putting in execution of the Directory for the publique Worship of God. It was, (amongst other things therein containd) Ordained: That the said Book of Common Prayer should not remaine, or be from thenceforth used in any Church, Chappell, or place of publique Worship within the Kingdome of England and Dominion of Wales, and that the Directory for publique Worship, in the said

The ordinance of Januarye though establishing Directory

<sup>a</sup> This Ordinance, or this Act of Uniformity, as it ought rather to have been styled, is bound up with the Directory, but placed after it.



## An Ordinance

1645 recited Ordinance set forth, should be from thenceforth used, pursued and observed, according to the true intent and meaning of the said Ordinance, in all exercises of the publique Worship of God, in every Congregation, Church, Chappell, and place of publique Worship within this Kingdome of England, and Dominion of Wales, yet neverthelesse in regard that in or by the said recited Ordinance, there was no speciall direction made or contayned for the speedy dispersing of the said Directory, into the severall Parishes within the Kingdome of England, and Dominion of Wales, and publishing of the same Directory, nor any punishment set downe either for the using of the said Booke of Common Prayer, or for the non using or depraving of the said Directory by means whereof there hath been, as yet little fruite of the said Ordinance. The Lords and Commons assembled in Parliament, taking the premises into serious consideration, Doe ordaine, That the Knights and Burgesses of the severall Counties, shall send printed Bookes of the said Directory for Gods Worship fairely bound up in Leather, unto the Committees of Parliament residing in the said severall respective Counties, who shall with all convenient speed send the same, and cause them to be delivered unto the severall respective Constables, or other Officers of all the severall Parishes, and respective Chappellries and Donatives, within the Kingdome of England, and Dominion of Wales, and Port and Towne of Barwicke, (That is to say) One Booke unto the respective Constables, and other Officers of every one of the said Parishes, Chappellries and Donatives to be paid for by the Inhabitants within the said severall Parishes and Chappellries.

II. And it is further hereby Ordayned by the Lords and Commons: That the severall and respective Constables or other Officers, shall within one weeke after their Receipts of the said Books of the Directory deliver the said Bookes unto the severall and respective Ministers of the said Parishes, upon paine that every of the said Constables, or other Officers, that shall make default therein, shall forfeit and pay for every such default, the summe of five shillings of lawfull English money.

III. And it is further hereby ordained by the said Lords and Commons, that the said severall Ministers shall on the next Lords day after their receipt of the said Bookes of the Directory, before the morning sermon, openly read in their severall Churches and Chappells, the said Directory for the publique Worship of God.

IV. And it is further hereby Ordayned by the said Lords and Commons, that if any person or persons whatsoever shall at any time or times hereafter use or cause the aforesaid Booke of Common Prayer to be used in any Church, Chappell, or publique place of Worship, or in any private place or Family within the Kingdome of England or Dominion of Wales, or Port and Towne of Barwicke, That then every such person so offending therein, shall for the first offence forfeit and pay the summe of five pounds of lawfull English money, for the second offence the summe of ten pounds, and for the third offence shall suffer one whole yeares imprisonment without baile or Mainprize.

V. And it is further hereby Ordayned in the said Lords and Commons, that the severall and respective Ministers of all Parishes, Churches, and Chappells within the said Kingdome of England and Dominion of Wales, and Port and Towne of Barwicke, shall respectively from time to time, and at all times hereafter (as much as shall in them lye) pursue and observe the directory for publique Worship established by Ordinance of Parliament, according to the true intent and meaning thereof.

VI. And it is further Ordayned, that every Minister which shall not henceforth pursue and observe the Directory for publique worship, according to the true intent and meaning thereof, in all exercises of the publique worship of God within this Realme of England and Dominion of Wales, and within the Towne and Port of Barwick, shall for every time that he shall so offend, lose and forfeit the summe of fourty shillings of lawfull English money: And that what person soever shall with intent to bring the said Directory into contempt and neglect, or to raise opposition against it, Preach, Write, Print, or cause to be written or printed any thing in the derogation or depraving of the said Book, or any thing therein conteyned,

*for putting in execution the Directory.*

or any part thereof, shall lose and forfeit for every such offence, such a summe of Money, as shall at the time of his conviction, be thought fit to be imposed upon him, by those before whom he shall have his tryall, provided, that it be not lesse then five pounds, nor exceeding the summe of fifty pounds. 1645

VII. And be it further Ordained by the authority aforesaid, that no person or persons shall be at any time hereafter impeached or molested, of, or for any of the offences last above-mentioned, hereafter to bee committed or done contrary to this Ordinance, unlesse he or they so offending be thereof indicted at the next or second generall Sessions, to be holden before any Justice of Oyre, and Terminer, or Justices of Assize, or before the Justices of Peace at their generall Quarter Sessions next, after any offence committed or done, contrary to the tenor of this Ordinance, and that he be thereof lawfully convicted according to the Lawes of this Realme, by verdict of twelve men, or by his owne confession. When offenders are to be indicted.

VIII. Provided also, and be it Ordained by the authority aforesaid, That the Lord Major of London, and all other Majors, Bailiffs, and all other head Officers of all and singular Cities, Burroughs, and Townes Corporate within this Realme of Englande, and Dominion of Wales, to the which, Justices of Assize doe not commonly repaire, and that have Commissions of Gaole delivery directed unto them, or are Counties of themselves, shall have full power and authority, by vertue of this Ordinance to inquire, heare, and determine, the offences afore-mentioned, and every of them yearly within fiteene dayes after the twenty fifth day of March, and the nine and twentieth day of September, in like manner and forme, as Justices of Assize, and Oyre and Terminer may do. Majors, &c. may hear and determine offences.

IX. And it is further Ordained by the authority aforesaid, that all Mulcts and Penalties inflicted by this Ordinance, not exceeding the summe of five pounds shall be leavied and paid to the use of the poore of the Parish, where the said offence hath been committed, and that all other Fines, exceeding the said summe of five pounds, shall be to the use of the poore of the Countie, Citie, or Borough respectively, where the said Offences shall be committed, to be disposed by the Justices of the Peace, Majors or Bailiffs respectively, at the next generall Sessions, where and when the said summes shall be adjudged. How the fines are to be applied.

X. It is further Ordered and Ordained, That all Common Prayer bookes remaining in parish Churches and Chappells shall within a Moneth after the publishing of this Ordinance, be by the Church-wardens, or Constables of the respective Parishes, under the penalty of forty shillings to be employed as aforesaid, carryed unto the Committees of the respective Counties, where they shall be found, to be disposed of, as the Parliament shall direct. P. B. to be brought into the committees of the counties.

## XII.

*An Act<sup>a</sup> for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: and for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests and Deacons in the Church of England.* 1662  
13 & 14 Caroli II. c. 4.

WHEREAS in the first Year of the late Queen Elizabeth, there was one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, (agreeable to the Word of God, and Usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoined to be used by Act of Parliament, holden in the said first Year of the said late Queen, entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people A P. B. was established 1 Ellis. c. 2

<sup>a</sup> This act received the royal assent May the 19th, 1662.



## An Act for the Uniformity of Publick Prayers.

1662

desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour, and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayer, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many Souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distemper, which the indisposition of the time hath contracted, The King's Majesty (according to his Declaration<sup>a</sup> of the Five and twentieth of October, One thousand six hundred and sixty) granted his Commission under the great seal of England, to several Bishops, and other Divines<sup>b</sup>, to review the Book of Common Prayer, and to prepare such Alterations and Additions as they thought fit to offer; and afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled, (and now sitting,) his Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same<sup>c</sup>, to review the said Book of Common Prayer, and the Book of

Yet many persons refuse to come to church.

Commissions of Ministers neglecting to use the P. B.

A commission granted, first to the Bishops, &c.

then to the two convocations, to review the P. B.

<sup>a</sup> The earl of Clarendon, lord chancellor, originally drew up this "celebrated Declaration," which is addressed by the king "to all his loving subjects of his kingdom of England, and dominion of Wales, concerning ecclesiastical affairs." It is printed entire in Cardwell's Documentary Annals (vol. ii. pp. 254—250), where may be seen heavy complaints against the turbulent spirit of the times, in matters of religion, and the important concessions agreed upon in favour of the Presbyterians. The seventh head thus terminates:—"in compassion to divers of our good subjects, who scruple the use of it [the Book of Common Prayer], as now it is, our will and pleasure is, that none be punished or troubled for not using it, until it be reviewed, and effectually reformed, as aforesaid."

Immediately on the king's return the Liturgy had been restored in the royal chapel, in the two houses of parliament, and in many places of the kingdom.

<sup>b</sup> The king's warrant for the conference at the Master's (the bishop of London's) lodgings in the Savoy is dated the 25th of March, 1661, and was to continue in force for the space of four calendar months.

The persons named in the warrant are,

On the Episcopalian side,

Fruen, archbishop of York.  
Sheldon, bishop of London.  
Cosin, bishop of Durham.  
Warner, bishop of Rochester.  
King, bishop of Chichester.  
Henchman, bishop of Sarum.  
Morley, bishop of Worcester.  
Sanderson, bishop of Lincoln.  
Laney, bishop of Peterborough.  
Walton, bishop of Chester.  
Sterne, bishop of Carlisle.  
Gauden, bishop of Exeter.

On the Presbyterian side.

Reynolds, bishop of Norwich.  
Dr. Tuckney, master of St. John's, Camb.  
Dr. Conant, reg. prof. div. Oxford.  
Dr. Spurstow.  
Dr. Wallis, Say. prof. geom. Oxford.  
Dr. Manton.  
Mr. Calamy.  
Mr. Baxter.  
Mr. Jackson.  
Mr. Case.  
Mr. Clark.  
Mr. Newcomen.

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Divines also are expressly selected to supply the place or places of such of the aforesaid commissioners, "as shall by age, sickness, infirmity, or other occasion, be hindered from attending the said meetings or consultations."

On the Episcopalian side.

Dr. Earles, dean of Westminster.  
Dr. Heylyn.  
Dr. Hacket.  
Dr. Barwick.  
Dr. Gunning.  
Dr. Pearson.  
Dr. Pierce.  
Dr. Sparrow.  
Mr. Thorndike.

On the Presbyterian side.

Dr. Horton.  
Dr. Jacobus.  
Mr. Bates.  
Mr. Rawlinson.  
Mr. Cooper.  
Dr. Lightfoot.  
Dr. Collins.  
Dr. Woodbridge.  
Mr. Drake.

<sup>c</sup> The conference at the Savoy ended without any accommodation. "At the expiration of the commission, it was mutually agreed, that the report of the conference should be delivered to the king in writing, and that each party should give this general account:—That the church's enemies, that unity and peace, and his majesty's satisfaction, were ends upon which they were all agreed, but as to the means, they could not come to any harmony."

In consequence of the failure of this plan another was adopted. Wherefore, on the meeting of the convocation of the province of Canterbury, Dec. the 21st, 1661, (the twenty-fifth session since May the 8th) the king's letters for the review of the Prayer Book were read, and a committee of bishops appointed to sit every day, except Sundays, in the House for that purpose. Wishing, however, to have no time, the clergy appear, in some measure, to have superseded their own committee, by commencing the work immediately themselves. Then, this important business engaged the attention of the whole synod until Dec. the 20th (the last eighth session,) on which day the Book of Common Prayer, revised and amended, was subscribed by all the members of each house. Synodus Anglicana.

Appendix, pp. 85, 86.

A. 4411

## An Act for the Uniformity of Publick Prayers.

the Form and Manner of the Making and Consecrating of Bishops, Priests and Deacons; and that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to his Majesty in writing, for his further Allowance or Confirmation: since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons*: All which his Majesty having duely considered, hath fully approved and allowed the same, and recommended to this present Parliament that the said Books of Common Prayer, and of the form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to his Majesty by the said Convocations, be the Book<sup>s</sup>, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colledges and Halls in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish-Churches and Chapels within the Kingdom of *England*, Dominion of *Wales*, and town of *Berwick upon Tweed*, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

II. Be it Enacted by the King's most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, that all and singular Ministers, in any Cathedral, Collegiate or Parish-Church or Chapel, or other place of publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the publick and Common Prayer, in such order and form as is mentioned in the said book annexed and joined to this present Act, and entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons*: And that the Morning and Evening Prayers therein contained, shall upon every Lord's-day, and upon all other

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P. B.

A similar royal letter was sent, Nov. the 22nd, to the archbishop of York, but "the Northern Synod [which had first met, June the 10th] considering they were too far distant for consulting with the *Canterbury* Convocation, agreed to make Prayers to transact in their Names; obliging themselves to abide by their Vote, under the Forfeiture of all their goods and Chattels." Wilkins, vol. iv. pp. 567—572. The latter circumstance relates only to the lower house, for the bishops of this province

were present in person.

a The book subscribed by the convocation (a copy printed in 1634 with the corrections inserted,) was transmitted by Charles II. to the house of lords on February the 25th, 1662. On the previous 9th of July, a copy of the fourth edition, in 1604, with a bill for Uniformity annexed, had been sent up to them by the commons; but the lords followed, as they had waited for, the book from the king. Cardwell's Hist. Conf., pp. 376, 378.

## An Act for the Uniformity of Publick Prayers.

1662 days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of Publick Worship within this Realm of England, and places aforesaid.

Every person  
incumbent to read  
it publicly;

III. And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected; Be it further Enacted by the Authority aforesaid, That every Parson, Vicar or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lord's Day before the Feast of Saint Bartholomew, which shall be in the Year of our Lord God One thousand six hundred sixty and two, openly, publicly and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words and no other;

and to declare his  
assent and  
consent to it.

The form to  
be used.

IV. I A. B. do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

Such as re-  
fuse to be  
deprived.

V. And that all and every such Person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment, within one Moneth after such impediment removed,) shall *ipso facto* be deprived of all his spiritual promotions: and that from thenceforth it shall be lawful to and for all Patrons and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

Every future  
Incumbent  
to do the  
same under  
a similar  
penalty.

VI. And be it further Enacted by the Authority aforesaid, That every Person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of England, and places aforesaid, shall in the Church, Chapel or place of Publick Worship, belonging to his said Benefice or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day, openly, publicly and solemnly read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: And, that all and every such person, who shall (without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment, within one month after such impediment removed) shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions, And that from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rites and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

What every  
resident In-  
cumbent  
who keeps a  
curate is to  
do.

VII. And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in Person (not having some lawful Impediment to be allowed by the Ordinary of the Place) shall once (at the least) in every month, openly and publicly read the Common Prayers and Service, in and

## An Act for the Uniformity of Publick Prayers.

by the said Book prescribed, and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish-Church or Chapel of or belonging to the same Parsonage, Vicarage or Benefice in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two justices of the Peace of the County, City or Town-Corporate where the offence shall be committed (which Oath the said Justices are hereby impowred to administer) and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or overseers of the poor of the said Parish, rendering the surplusage to the Party.

1662  
Penalty for disobedience.

VIII. And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any Colledge, Hall, House of Learning, or Hospital, and every public Professor and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other Person in holy Orders, and every School-master keeping any publick or private School, and every person instructing or teaching any Youth in any House or private Family, as a Tutor or School-master, who upon the first day of May, which shall be in the Year of our Lord God One thousand Six hundred sixty-two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School; or shall instruct or teach any Youth, as Tutor or School-master, shall before the Feast-day of Saint Bartholomew, which shall be in the Year of our Lord One thousand six hundred sixty-two, or at or before his, or their respective admission to be incumbent or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *scilicet* :

By whom the declaration following is to be subscribed

IX. 'I A. B. do declare, That it is not lawful upon any pretence whatsoever to take arms against the King; and that I do abhor that traitorous Position of taking Arms by his Authority against his Person, or against those that are Commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established.— And I do declare, That I do hold there lies no obligation upon me, or on any other person, from the Oath commonly called *The Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.'

Form of the declaration

X. Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocess by every other person hereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and *ipso facto* deprived of the same: And that every such respective Deanry, Canonry, Prebend, Mastership, Head-

Before whom it is to be subscribed.

Penalty for not subscribing.

a It consisted of six articles, an ' was entitled, "A Solemn League and Covenant for Reformation and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the Three Kingdoms of England, Scotland, and Ireland."

Rushworth's Hist. Coll. part m. vol. ii. pp. 478, 479. The house of commons and the assembly of divines publicly subscribed to this at St. Margaret's church, Westminster, Sept. the 22nd, 1643. Ibid. p. 475.



# An Act for the Uniformity of Publick Prayers.

62 ship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

XI. And if any School-master, or other person instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm (for which he shall pay twelve pence only) and before such subscription and acknowledgment made, as aforesaid; Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first offence, suffer three months Imprisonment without Bail or Mainprise; and for every second, and other such offence, shall suffer three months Imprisonment without Bail or Mainprise, and also forfeit to his Majesty the Sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop or Ordinary of the Diocess (who are hereby enjoined and required upon demand to make and deliver the same) and shall publicly and openly read the same, together with the Declaration or Acknowledgement aforesaid, upon some Lord's-day within three Months then next following, in his Parish-Church, where he is to officiate, in the presence of the congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; and that the said Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place, shall be void as if he was naturally dead.

XII. Provided always, That from and after the twenty-fifth Day of March, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration, or Acknowledgement so to be subscribed and read, these words following, *scilicet*:

'AND I do declare, That I do hold there lies no Obligation on me, or on any other person, from the Oath commonly called, the *Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws, and Liberties of this Kingdom.'

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

XIII. Provided always, and be it Enacted, that from and after the Feast of St. Bartholomew, which shall be in the Year of our Lord One thousand six hundred sixty and two, no Person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. Bartholomew be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales or Town of Berwick upon Tweed; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

XIV. And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; (one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be com-



## An Act for the Uniformity of Publick Prayers.

mitted, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Essoign, Protection or wager of Law shall be allowed,) and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole Year then next following.

XV. Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in England.

To whom the penalti are not to extend.

XVI. Provided always, That no Title to confer, or present by Lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such voidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

When the benefice is lapse.

XVII. And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other publick Place of, or in any Colledge or Hall in either of the Universities, the Colledges of *Westminster, Winchester, or Eaton*, or any of them, other than what is prescribed, and appointed to be used in and by the said Book; and that the present Governor, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster, Winchester, and Eaton*, within one Month after the Feast of St. *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty and two; and every Governor, or Head of any of the said Colledges or Halls, hereafter to be elected or appointed, within one Month next after his election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick place of the same Colledge or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*<sup>a</sup>, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colledges and Halls, or any of them, as are, or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick Place of the same Colledge or Hall; upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six months, by the Visitor or Visitors of the same Colledge or Hall; and if any Governor or Head of any Colledge or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six Months next after such suspension, subscribe unto the said Articles and Book, and declare his Consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be *ipso facto* void.

No other public prayers to be used in the Universities &c.

Every He publicly to subscribe to 39 Article and the P. B. :

and to rec Morning Prayer on a quarter.

Penalty for disobedien

XVIII. Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book in the Chapels or other publick Places of the respective Colledges and Halls in both the Universities, in the Colledges of

Where eo non pray may be in Latin.

<sup>a</sup> The parliament having assembled April the 2nd, 1571, passed "An Act to reforme certayne Disorders touching Ministers of the Church," which was chiefly designed to take away improper presentations to, and holdings of, benefices. It re-

quired, that every clergyman, under the degree of a bishop, if he had not been ordained according to our form, should, at least, prove himself to be a pastor "of sounde Religion," by subscribing to the articles of 1562.

*An Act for the Uniformity of Publick Prayers.*

662 *Westminster, Winchester and Eaton*, and in the Convocations of the Clergies of either Province, in Latin<sup>a</sup>; any thing in this Act contained to the contrary, notwithstanding.

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sized to

XIX. And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other Place of publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick upon Tweed*, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same; and that every person and persons who now is, or hereafter shall be licensed, assigned, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or place of Publick Worship within this Realm of *England*, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publicly and openly declare his Assent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this act; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites and Ceremonies, Forms and Orders, therein contained and prescribed, according to the Form aforesaid; and that all and every such Person and Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel or place of publick Worship, until such time as he and they shall openly, publicly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

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used only  
have his  
ent and  
ment.

XX. Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

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such  
that by  
s act dis-  
ed.

XXI. And be it further Enacted by the Authority aforesaid, That if any Person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; that then for every such offence, the Person and Persons so offending shall suffer three months Imprisonment in the Common Gaol without Bail or Mainprise; and that any two Justices of the Peace of any County of this Kingdom and Places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City or Town-Corporate accordingly.

<sup>a</sup> Though no provision for this liberty was made in Elizabeth's act of Uniformity, she afterwards (*nostra auctoritate et privilegio Reguli*) granted it

by her letters patent to the parties here mentioned. See p. 200, n. a.

## An Act for the Uniformity of Publick Prayers.

**XXII.** Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon, in the Church, Chapel or Place of Publick worship where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; and that the Lecturer then to preach shall be present at the reading thereof.

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The lecture is to be delivered only after common prayer :

**XXIII.** Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when, or at such times as any Sermon or Lecture is preached or read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; this Act or any thing herein contained to the contrary thereof in any wise notwithstanding.

except in the Universities.

**XXIV.** And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons,* herein before mentioned to be joined and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

The former acts of Uniformity still in force.

**XXV.** Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Names of the king, &c., may be changed.

**XXVI.** Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, intituled *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons,* shall at the costs and charges of the Parishioners of every Parish-Church and Chapelry, Cathedral Church, College and Hall; be attained and gotten before the Feast-day of St. Bartholomew, in the Year of our Lord One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral Church, College and Hall, making default therein.

By whom, and when, a copy of the P. B. to be procured.

**XXVII.** Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, St. David's, Asaph, Bangor, and Landaff, and their Successors, shall take such Order among themselves for the souls health of the Flocks committed to their charge within Wales, that the Book hereunto annexed be truly and exactly translated into the British or Welch Tongue; and that the same so translated, and being by them, or any three of them at the least, viewed, perused and allowed, be imprinted to such number at least, so that one of the said Books so translated and imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chapel of Ease in the said respective Dioceses and places in Wales, where the Welch is commonly spoken or used, before the first day of May, One thousand six hundred sixty five; and that from and after the imprinting and publishing of the said Book so translated, the whole Divine Service shall be

The P. B. to be translated into Welsh;

and to be used throughout Wales.

# An Act for the Uniformity of Publick Prayers.

1662 used and said by the Ministers and Curates throughout all *Wales* within the said Dioceses where the *Welch* Tongue is commonly used, in the *British* or *Welch* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book so translated and imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-Money in their hands for the use of the respective Churches, and be allowed the same on their Account; and that the said Bishops and their Successors, or any three of them at the least, shall set and appoint the Price for which the said Book shall be sold: And one other Book of Common Prayer in the *English* Tongue, shall be bought and had in every Church throughout *Wales* in which the Book of Common Prayer in *Welch* is to be had by force of this Act, before the first day of *May* one thousand six hundred sixty and four; and the same Book to remain in such convenient places within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; any thing in this Act to the contrary notwithstanding: And until printed Copies of the said Book, so to be translated, may be had and provided, The Form of Common-Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of *Wales* where the *English* Tongue is not commonly understood.

Every church to have also a copy of the English P. B.

Copies of this act and of the P. B. annexed, to be kept for ever as records.

XXVIII. And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales*, shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the great Seal of *England*, a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; and also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require: which said Books, so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the King's Majesty shall appoint, under the Great Seal of *England*, for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy<sup>a</sup>; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed; any Law or Custom to the contrary in any wise notwithstanding.

This act not to prejudice the King's Professor of Law in Oxford.

XXIX. Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of the Law within the University of *Oxford*, for or concerning the Prebend of *Shipton* within the Cathedral Church of *Sarum*, united and annexed unto the place

<sup>a</sup> The attestation of these commissioners to the accuracy of the copies still preserved, both in the Cathedral church of *Ely*, and in the Public Library,

at *Cambridge*, is dated Dec. the 15th, 1662. The commission had been issued on the first of November.

## An Act for the Uniformity of Publick Prayers.

of the same King's Professor for the time being, by the late King *James* of 166:  
blessed memory.

XXX. Provided always, That whereas the six and thirtieth Article of the The six-  
thirtieth  
Article  
Nine and thirty Articles agreed upon by the Archbishops and Bishops of both provinces; and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent touching true Religion, is in these words following: viz.

*That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious and ungodly: and therefore whosoever are Consecrated or Ordered according to the Rites of that Book since the second Year of the aforementioned King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

XXXI. It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth mentioned in the said six and thirtieth Article; any thing in the said Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

XXXII. Provided also, That the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth Years<sup>a</sup> of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two.

<sup>a</sup> The Prayer Book in common use prior to the passing of this act is here, and in the first section, called that of *Elizabeth*, because the alterations and additions, which date from the reign of *James*

I., were introduced solely on his royal authority, no application having been made to the legislature for its sanction to them. See *Heylyn's Ecclesiæ Vindicata*, part i. p. 32.

shall, in subscriptions, be applied to the present Book.

When *Elizabeth* P. R. is to come to be in force.



# VARIOUS READINGS

AND

## MODES OF PUNCTUATION,

FROM THE SEALED PRAYER BOOK,

AND FROM THE ACT "FOR CORRECTING THE CALENDAR."

WHENEVER the Bible or Psalter is quoted by itself in a parenthesis, it indicates that the sealed Prayer Book and the copy here followed are both contrary to the one or other of them. Throughout the Epistles and Gospels, which it was deemed unnecessary to reprint at length, the reading of the latter Prayer Book has been also added, because the existing error could no otherwise be detected.

Page	Line		Page	Line	
3	2	An Act for the Uniformity of Common Prayer comes first.	12	37	The chapter alone is printed, but at the bottom of the page we find this remark, — <i>Note</i> , That Exodus vi. is to be read only to Ver. 14.
	4	Merely Concerning Ceremonies.			
	20	with the Order for Consecration of Children.	13	12	Sicilian V. & M.
	22	Merely Matrimony.		21	& M.
	23	Visitation of the Sick, and Communion of the Sick.		31	A. M.
	24	Merely Burial.	14	8	Archb. Menev.
	25	Thanksgiving for Women after child-bearing.		9	Cedde or Chad B. Litc.
4	1	Elizabeth's and Charles the Second's acts of Uniformity precede "The Preface."		14	Maurit. Mart.
	27	also would.		19	of R. & C.
	48	soever so tendred		33	B. V. M.
5	38	thorough		39	And so elsewhere.
6	50	divers			The note properly belongs here.
7	52	February	15	11	B. of Mil.
		The names of all the other months are so printed.		26	Cant. (p. 16, l. 26.)
	58	cxix xxii		32	& Mart.
8	7	Henry	16	9	Jac. A. and M.
	8	Edward		13	Evang. ante port. Lat.
9	3	Holidays		33	first Archb. Cant.
		And so elsewhere.		36	Nat. & Return.
	7	The first.	17	8	Rom. Pr. & M
		Figures are never put for this number.		12	of Mentz M.
	34	First Sunday.		31	Nativity of
	53	St. Steven.		36	and M. (p. 18, l. 32.)
	60	Apoc. (Twice.)	18	11	B. and C.
10	1	No second heading occurs.		22	of Winch. Transl.
	5	Jacob.		27	M. Antioch.
	50	Apoc.		33	Mother to the Bl. V. Mary
12	20	& Con.		13	of our Lord.
	25	Rom. V. & M. (l. 28.)	19	17	Arch. D. of R. & M.
	27	of Rome M.		31	A. & M. (p. 21, l. 35.)
	29	Span. Deac. M.		35	of Hip. C. D.
	236			36	Beheading of John Bap.
			20	8	and Conf. (p. 22, l. 18.)
				14	of Orleans.
				24	& M.
				28	A. E. & M.
				33	of Carth. & Mart.

# Various Readings.

Line	
36	S. Mic. and all An.
37	Pr. Conf. & Doct.
8	of Rhemes.
16	Areop. B. & M.
30	1. B. of R. & M.
32	& Mart.
37	and M. (p. 23, l. 28.)
13	of Myra in Lycia.
33	F. M.
34	Ap. and Ev.
38	of Rome.
10	The act has,—and <i>Jude</i> : the sealed P. B.—and <i>S. Jude</i> .
28	nine and twentieth
40	Places
6	<i>EASTER-DAY</i> .
9	doth (O. T. doeth.)
13	"all" marked out, though in O. T.
17	hearts, s having been added with the pen. (O. T. heart.)
34	("but" is not in N. T.)
14	I pray, and beseech you as many With the exception of this one, the variations at Morning prayer occur also at Evening prayer.
10	"And the Power" printed, but "And" crossed over. This is invariably the case.
22	<i>Easter day</i>
33	(Ps. hands.)
15	"are" marked through, and "be" inserted.
16	"at" marked through, and "in" inserted.
27	<i>English</i> .
33	"hand" printed, but s added with the pen.
6	"Psalm C." not in the sealed P. B.
23	doest.
30	finally after
13	<i>Saint</i> (p. 55, l. 10.)
36	"let us" marked out, and "we" inserted after "be- seech".
4	"yea" added with the pen contrary to Ps.
3	<i>Sundays, Wednesdays and Fridays</i> .
6	Father of heaven :
11	grace, to hear
1	Before this line comes "PRAYERS" in writing.
11	This had been first printed after the " <i>Prayer for all conditions of men</i> ", but another half sheet was

Page	Line	
		commanded to be struck off for the purpose of rectifying the mistake.
59	14	"may shew" printed, but "may" marked out.
60	27	our selves, This separation always oc- curs.
64	9	v. 9. lighteth And so N. T. The sealed P. B. has "lightneth", n having been added with the pen.
	12	S. (p. 65, l. 5.)
66	11	v. 2. but is And so N. T. The sealed P. B. has "but he is", "he" being in writing.
	25	v. 12 but also (N. T. but who also)
68	14	v. 9. unto this (N. T. to this)
	24	v. 6. ye And so N. T. The sealed P. B. has "you". The same thing occurs in nine other places.
70	15	v. 26 journeying (N. T. journeyings).
	30	v. 2 not And so N. T. The sealed P. B. has "no".
	33	v. 41. should (N. T. shall).
72	20	v. 16. others And so N. T. The sealed P. B. has "other".
		v. 27. lift (N. T. lifted) l. 32. v. 5.
	29	v. 27. more And so N. T. The sealed P. B. has "moe".
73	26	v. 3. who (N. T. which) This discrepancy occurs in ten other places.
		v. 13. saith (N. T. said) v. 52. of saints (N. T. of the saints)
	30	v. 15. towards (O. T. to- ward) This discrepancy occurs in three other places.
		v. 17. hearts, the s inserted. (O. T. heart)
74	10	v. 17. whilst (N. T. while)
	20	v. 7. was also (N. T. also was)
		v. 27. which And so N. T. The sealed P. B. has "who". The same thing occurs in eighteen other places.
		v. 29. in which (N. T. in the which)

# Various Readings.

Page	Line		Page	Line	
74	20	v. 40. Dost And so N. T. The sealed P. B. has "Dost".	96	1	S.
75	21	v. 21. I am the king (N. T. I am King)	4	v. 27. these An	
	35	v. 65. you can (N. T. ye can)		The sealed P	
76	3	let us, &c.		"those".	
	7	(N. T. with old leaven)		v. 28. great An	
		"neither", as in N. T.		The sealed P.	
		printed, "nor" written		great", the art	
		over.		been inserted.	
	23	Answer. As it	10	Saint John Bapt	
	24	Amen.	22	v. 66. that had	
	26	thine		T. that heard)	
77	15	v. 41. rose And so N. T. The sealed P. B. has		v. 74. hands (N	
		"arose".	37	v. 16. Christ (I	
	18	v. 21. besides N. T. and		Christ)	
		sealed P. B. "beside".	97	A line has b	
	26	doest		through, — a	
78	17	(N. T. the Son of God)		Chap. xij.	
81	9	v. 2. doeth And so N. T. The sealed P. B. has	11	(N. T. these)	
		"doth". The same thing	99	v. 20. the lord	
		occurs in four other places.		lord)	
	32	Jesu.		v. 24. they have	
82	11	by sending		the sealed P	
	14	Jesu.		they".	
83	13	v. 26. besides (N. T. be- side)	100	1	For the
84	2	v. 10. into (N. T. unto)	103	15	Or.
	31	v. 1. Gennesareth (N. T. (Gennesaret)	105	24	doth
		v. 7. the ships And so N.	106	14	is pleased
		T. The sealed P. B. has	107	2	basin
		"their ships", the let- ters ir being in writing.	111	37	you will
88	8	v. 18. by (N. T. of)	112	7	you love
89	26	moe, contrary to N. T.	115	8	Amen.
	34	v. 18. heart And so N. T. The sealed P. B. has	118	23	Supper (d) he
		"hearts", the letter s being in writing.	121	5	our selves,
90	2	v. 6. unto And so N. T. The sealed P. B. has	123	44	moe
		"unto" altered with the pen to "into".	126	7	here declared,
	3	(N. T. which)	129	20	In the margin,
	15	v. 7. burnt (N. T. burned)		x. 13.	
91	1	The xxij	23	"the" crossed o	
92	1	The xxv		to N. T.	
	12	(N. T. lifted)	130	21	thanks, that tho
	14	moe	132	25	and of the Son
93	1	S.		In the service	
	17	Saint		as are of riper	
94	1	Saint Matthias day. (l. 10.)		passage is l	
	4	v. 4. offerings (O. T. offer- ing).		printed, but	
95	1	S.		with "of" are	
	18	James day.	133	8	foresaid
				17	lives end.
				137	1 Private Baptism
					And so on the
				138	34 "in" (earth) is
					usual, but alte
					in this single i
				140	9 † The Priest sha
					12 lives end. Ame.
				141	3 and be made
					10 Italics all throu.
				143	11 lives end.
				144	45 "nor", the n t
					inserted.
				145	32 grace, given

# *Various Readings.*

	Page	Line	
<i>prentices</i>			has "was", "is" having
<i>Confirmation.</i>			been crossed out.
And so on the following	170	41	v. 48. they that are earthy
pages.			(N. T. they also that)
<i>Bishop.</i>	174	14	<i>Dilexi quoniam.</i> Psal. cxvi.
<i>Of Matrimony.</i>	21		(Ps. I shall find:—I will
And so on the following			call.)
pages.	175	11	<i>Nisi Dominus.</i> Psal. cxxvii.
N. (Thrice)	177	28	and
(Ps. labours)	178	26	These marginal references
thy (Ps. thine)			occur in their proper
"yea" is inserted with the			places:— <i>Psal.</i> cxix. 21 :
pen contrary to Ps.			<i>S. Mat.</i> iii. 10 : <i>Heb.</i> x.
The references are printed			31 : <i>Psal.</i> xi. 6 : <i>Isa.</i> xxvi.
in the margin, but crossed			21 : <i>Mal.</i> iii. 2 : <i>S. Matt.</i>
out.			iii. 12 : 1 <i>Thes.</i> v. 2, 3 :
your self			<i>Rom.</i> ii. 4, 5 : <i>Prov.</i> i. 28,
<i>should.</i>			29, 30 : <i>S. Matt.</i> xxv. 10,
shall always be (Ps. shall be			11, 12 : 2 <i>Cor.</i> vi. 2 :
always)			<i>S. John</i> ix. 4, 5 : <i>S. Matt.</i>
"my" printed, ne added			xxv. 30 : <i>Isa.</i> i. 18 : <i>Ezek.</i>
with the pen. (Ps. my)			xviii. 30 : 1 <i>S. John.</i> ii. 1,
(Ps. by the means)			2 : <i>Isa.</i> liiii. 5 : <i>S. Matt.</i>
"light" printed, but altered			xi. 29, 30 : <i>S. Matt.</i> xxv.
to "sight", contrary to			33, 34.
Ps.	180	12	<i>Priest</i>
"So" printed, but S crossed	14		<i>Psalm.</i> Miserere mei, Deus.
out. (Ps. So)	21		(Ps. knowledge)
v. 46 is spiritual And so	33		"away" inserted with the
N. T. The sealed P. B.			pen, contrary to Ps.

THE END.

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1. The first part of the document is a list of names and dates.



1. The first part of the document is a list of names and titles, including the names of the authors and the titles of the works.





